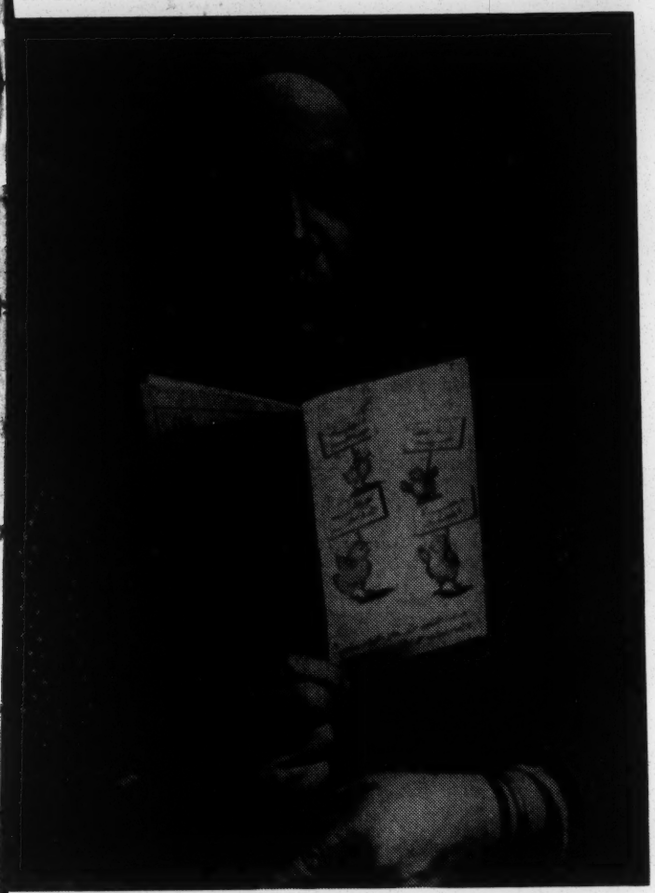
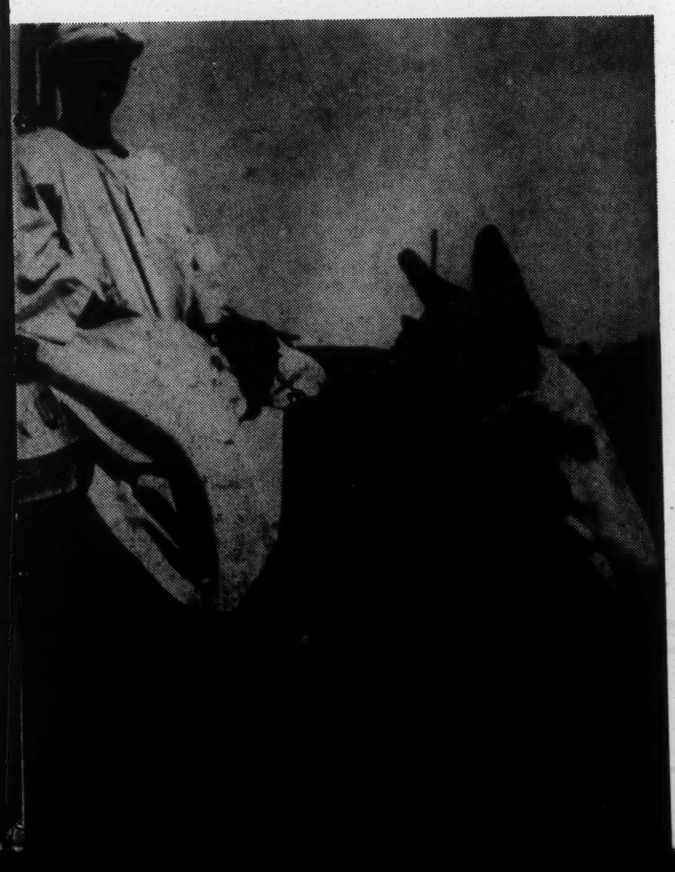
MISSIONARY HORIZONS

Mission Fields in Africa APRIL, 1955 See inside front cover





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EDITORIAL STAFF

Send Articles for Publication to
MRS. E. D. McKUNE, Editor
678 Beaver Road
Leetsdale, Pa.

Send Subscriptions to
MRS. RALPH H. ARNOLD, Treasurer
510 S. Trenton Avenue
Pittsburgh 21, Pa.

Associate Editors: MRS. JOHN D. HARKNESS, Sargodha, Pakistan-India
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MRS. A. MAC ROY, Nasir, The South Sudan

Editor Emeritus: MRS. J. P. WHITE, Litt.D., 15527 Via de Las Olas, Pacific Palisades, California

Pictures in the MAGAZINE furnished from the Mrs. George Moore Memorial Fund

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FRONT COVER PICTURE

A montage of our four mission fields in Africa. From l. to r.: (top row) EGYPT—A Literacy student: SOUTH SUDAN—Ojwok, typical Shilluk boy, aged about 5 years. His hair is cut leaving a tiny tuft in the center. He loves attention but has nothing to say after one recognizes him; (bottom row) NORTH SUDAN—A typical milk man; ETHIOPIA—Pupils in Addis Ababa Girls' School Pictures were submitted by the Associate Editors, photographers unnamed, with exception of the South Sudan picture photographed by Miss Dorothy L. Rankin.

EVERY KNEE SHALL BOW

How can it be that I may call Him Friend,
When at His voice all Heaven's hosts attend;
And every knee in earth and heaven shall bend
At that great Name confessed to earth's far end?

Yes, He is Friend and Counsellor and Guide,
An ever-present Help whate'er betide.
From wise and lofty men His face He'll hide,
Yet I may walk in step, close by His Side.

"I will not call you servant, now," said He,
"But I will call you friend, and you shall see
All of my Father's perfect plans unfold,
E'en as to Me His purposes He told."

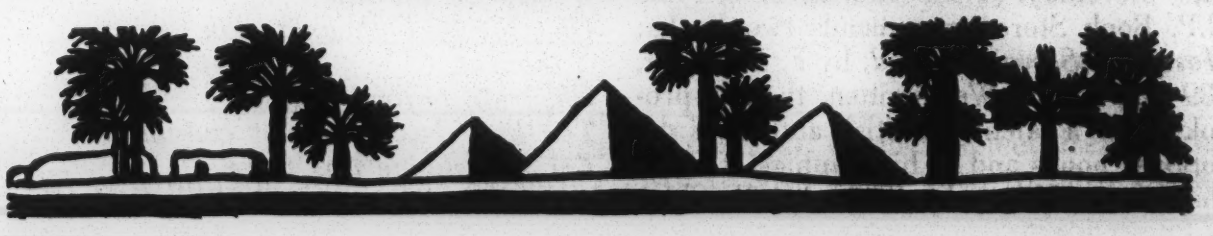
Now, as I see all evil seem to win,
And those we thought so strong fall into sin,
When courage fails and doubts assail within,
My Friend draws near and whispers, "God must win."

"The knee which will not bow in reverence now,
And own me Lord, some day in fear shall bow.
Only be faithful, friend, and you shall see
Some of each tribe and nation bend the knee."

"You weary now and feel 'tis all in vain,
The trials and disappointments cause you pain;
Yet even now, in Heaven, it is your gain,
And you shall help Me reap my ripened grain."

"You bear the Cross with me at weary pace,
Yet knowing Heaven's joy throughout the race,
For by my side I have reserved your place
And when the veil shall rise you'll see my face."

(Mrs. E. Alan) Phyllis J. Webb, Atar, The Sudan



Bible Character Of The Month—Moses

QUESTIONS — Exodus, Leviticus, Numbers, Deuteronomy

1. What do you know about Moses' ancestry, parentage and later home life (wife and children)?
2. What event does the accompanying drawing suggest? Suppose a different Egyptian or a Hebrew had found Moses. Would it have made any difference in his life?
3. Who gave Moses his name? Why?
4. How long did he live in Egypt? When did he leave? Where did he go? What do there?
5. What personal shortcomings made Moses besitate to answer God's call? How did God answer each argument?
6. Why did Pharaoh not let the Children of Israel go?
7. Was the Pharaoh of the Oppression the same as the Pharaoh of the Exodus?
8. When, how and why was the Passover instituted?
9. What did the Children of Israel take with them when they left Egypt?
10. Did the Israelites always appreciate the manna? (Scripture verse answer)
11. What did the Lord tell Moses to do with some of the food?
12. What continued murmurings did Moses have to endure from the people?
13. What part do the following have in Moses' life: Jethro? Miriam? Joshua? Aaron?
14. What is the Decalogue? Can you say it from memory?
15. Cite occasions when Moses interceded with God for the people?
16. Why did God permit Moses to view, but not enter, the Promised Land?
17. Who did lead them into Canaan?
18. Can you quote part of a Psalm written by Moses?
19. Why does Moses belong on "The Roll of the Faithful"?
20. When, where and to whom did Moses appear later on earth?

For those who wish to go more deeply into the study of the life of Moses, the U.P. Book Store recommends two books: *Moses, the Servant of God*, by F. B. Meyer, 189 pp., $2.50. Well-written, thought-provoking by a talented British author of devotional books and of biographies of Bible characters; *Moses*, by Katherine B. Shippen, 132 pp., $2.00. Beautifully written, particularly for young people. Miss Shippen says it is "the story of a movement from slavery to freedom."

GOD'S FIRE

When Moses in the burning bush
First heard Jehovah's name,
He paused to wonder at the sight—
The bush was all aflame.
Oh, wondrous thought, Oh, precious thought,
This truth beyond compare;
The little bush was not consumed
For love divine was there.

I leave my all in his dear hands,
I will not be afraid;
The fire doth only purify,
What's on the altar laid.
Oh, precious thought, Oh, precious thought,
Oh, truth beyond compare
The little bush was not consumed
For love divine was there.

M. H.

Missionary Horizons

Vol. LXVIII April 1955 No. 8

1955 THEME—BY FAITH WE WALK THE CHRISTIAN ROAD

WORSHIP SERVICE

By MRS. J. BOYD PATTERSON, Albany, Oregon

"BY FAITH, MOSES . . ."

Scripture: Exodus 2:1-4; 4:18-20; Hebrews 11:23-28.

Sing 217—S.C.W.

Call to Worship:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale of the land of Moab,
There lies a lonely grave;
And no man dug that Sepulcher,
And no man saw it e'er;
For the angels of God upturned the Sod,
And laid the dead man there."

Cecil Frances Alexander

Meditation:

It seems presumptuous to try to write anything concerning Moses, one of the greatest persons who ever lived on earth. Everybody knows the broad outline of his story. He was a goodly child, hidden in a basket of bulrushes at the river's brink, watched by his sister Miriam, found and adopted by Pharaoh's daughter and lived in a palace. When he was grown he saw an Egyptian beating a Hebrew; he killed him and buried him in the sand, then fled for his life to the land of Midian. He was called of God to be the Deliverer of his people through the amazing experience of the burning bush. (One is comforted to read of Moses' struggle, because making decisions is still difficult and often terrifying. Once made they have to be lived with, too!) Finally he promised God he would become His man and forever after, "He endured as seeing Him who is invisible." Then came the ten plagues and the final exit across the Red Sea, the forty years of wanderings in the wilderness with those complaining Israelites — enough to have driven him mad! One wonders if ever a human being was as sorely tried as Moses. But God honored him; used him to institute the first Passover and gave him the law on Mt. Sinai.

George Matheson says that the first voice at Sinai has never lost its cosmopolitan ring. The commandments are not national; they are universal. That is why Moses goes on forever warm in the hearts of men in every land, even the ones we study today with signs of progress along the way.

All who saw *Green Pastures* will recall the feeling of awe at seeing the children of Israel marching on the treadmill toward the Promised Land. Suddenly a mountain appeared and Moses entered, an old man on Aaron's arm. He seated himself on a rock at the foot of the mountain—waiting.

Then God entered and said, "Moses, you have been a good man. You been a good leader of my people. You gonter have a Promised Land. I been gittin' it ready fo' you fo' a long time. Come on, I'm going to show it to you. Moses, it's a million times nicer dan de land of Canaan."

Thus, simply and quietly, God made up to Moses for his disappointment in not being allowed to cross over with his people. God *always* makes up!

O lonely grave in Moab's land!
O dark Beth-Peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we cannot tell,
He hides them deep, like the hidden sleep
Of him He loved so well.

Cecil Frances Alexander

Prayer:

(*Prayer Cycle*: Select items from 5th to 9th, 15th, 26th to 29th Days.)

Progress Signs Along The African Way

By MRS. ARTHUR B. McBRIDE, WHMS Foreign Secretary, Sewickley, Pa.

IN OUR RECENT visit to our Missions in Africa, we were happy to see many signs of advance—a going forward. Let us think of just three ways in which real progress is being made in Egypt, The Sudan and Ethiopia.

I. Since the Mission and Church in Egypt has recently celebrated its Centennial Anniversary, it is fitting that we note the progress and faithful witness in our churches there. The churches were well attended, and we were told that more attended than were members. In Egypt, The Sudan and Ethiopia we noted how quietly and reverently the worshippers came into the churches and took their seats. All through the long service they listened attentively, joined heartily in the singing, and after service left the House of God in an orderly, thoughtful manner. While we could not understand the messages in Arabic, Galla, Amharic or a tribal tongue, those who could understand told us of the splendid messages which the native pastors and evangelists gave. We noted another good sign —that in many places they were building larger and better Houses of Worship; they had outgrown their small, humble meeting places. We rejoiced to see fine young native leaders—pastors, evangelists and elders. We regret that there are not more missionaries to help in training, counselling, and directing them, especially is this true in pioneer areas. When we think there are tribal areas that have never been reached and do not know the Gospel Story, we see there is much yet to be done.

II. The Schools of our Missions are crowded, partitions must be removed, or others built, to accommodate all who want to come. Many are denied this privilege of being trained in a Christian school because of economic conditions, but we thank God that so many have been given scholarships. Little Church schools have been conducted by faithful pastors and members, although some have had a struggle to keep going. That boys and girls, young men and women may have Christian training and direction in Christian living by precept and example, they must have more help.

Dr. Davida M. Finney, President of the Mission Association of Egypt for 1954, presiding at the Centennial Reception in Ezbekia Building, Nov. 15, 1954. Behind her, two of the visitors from America, Mr. Arthur B. McBride (standing) and Rev. Donald Black (seated).

Mrs. Willard Galloway and a group in The Sudan listening to stories and learning to read.

There is a decided advance in Christian teaching, and fruits are being seen. Places of responsibility in Government are being held by some who have been trained in our Christian schools. We are glad to see so

In front of the new Thank-Offering House in Addis Ababa. Gutama Rufo, Ruth Nichol and Mr. and Mrs. Arthur B. McBride.

many native leaders—teachers in the schools, and evangelists, holding positions of honor and trust, and doing their jobs so well. Many who have shown ability for higher learning have gone to England, Scotland or America for courses which would fit them for additional responsibility. We regret that Governments are taking away from our schools and hospitals specially trained young people, offering them higher salaries. How we wish the giving of our Church people were such that it would be possible to pay salaries to our teachers, nurses and other workers, commensurate with those of the Government.

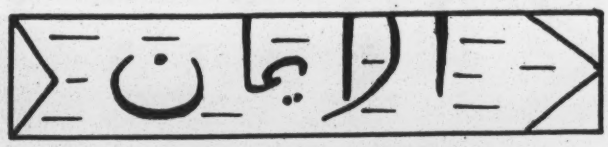
Education for boys in most areas is more advanced than for girls; and in some areas it is a problem for a young man who has had some education to get a young woman for a wife who has had similar advantages. Especially is this true in the South Sudan.

Another means of Christian training is by groups—at Bible Institutes, Youth Conferences, Teacher Training Institutes, Pastors' Retreats, etc., where there are Christian fellowship, Bible Study, and instruction, and a sense of not being alone in their Christian experiences and problems. Following such group meetings, the workers return to their tasks refreshed, challenged, and strengthened for their service.

III. It is gratifying to see the work done in many places for the betterment of poor village folk who live in pitiful conditions, are insecure economically, often sick of body and soul, and whose lives seem so drab and devoid of joy and pleasure.

In recent years a definite campaign is being waged for literacy, which has given new joy to adults who never had an opportunity as children to learn to read. A Sudanese woman said to a missionary: "Teach me to learn to read? My heart is too old!" Thank God no one is ever too old to learn to read God's Word. As we went through the crowded, busy, narrow streets of Egypt and into native homes in the North Sudan, we were thrilled to see women learning to read. How eager they were to prove it to us; they were so proud to be able to read the Primer, a Bible Story, or from the Bible. When certificates were given out to men, women, boys and girls for reading parts of the literacy course, there was joy in the achievement and a challenge to go on. But after they are taught to read, there must be literature produced, printed and distributed; this takes personnel and funds. We are happy to have the Literacy Center in Minia, and the hopeful work in the North Sudan and areas in the South and in Ethiopia. We must take advantage of this important means for making Christ known, loved and obeyed. Dr. Frank Laubach said it was a very natural thing to sit down with a man to teach him to read the Bible and then to tell him of the Saviour about whom he was reading.

Progress Signs In Egypt



"Faith" (Arabic language)

Facing Rural Egypt's Future

By MRS. WALTER J. SKELLIE,
Assiut, Egypt

THE Rural Workers' Conference, held in Assiut at the American Mission Hospital, Nov. 2-4, 1954, was initiated and financed by Agricultural Missions, Inc., and promoted by the Near East Christian Council. The committee, which organized and carried through the Conference, was composed of the following: Robert M. Turnbull, Chairman; Rev. Bradley Watkins; Mr. Shakir Gindy; Mr. Asaad Abdel-Mutagelli; and Dr. E. M. Bailey. Representatives from several Mission groups and churches took part in the Conference. The theme of the Conference was, "Facing Rural Egypt's Future." In general, the first day's discussions dealt with present conditions in Egypt and the second with plans and possibilities of the future.

MOTIVATION. Christian rural workers when evaluating the conditions of Egypt and planning future work are motivated by the realization that the message of the Christian Gospel, the "Good News" of Christ, applies to the whole of life. Spiritual rebirth brings with it re-evaluation of life which includes its physical, mental, spiritual and economic needs. Life can be divided into segments for analysis and discussion but it is lived as a whole. Religion, homelife, health, recreation and economic pursuits all combine to make a life, its completeness depending on the development of the various segments. The "Good News" of Christianity applies to all segments and works for the development and improvement of all of them.

NEEDS OF RURAL EGYPT. The needs of rural Egypt arise mainly from the ignorance of the fellaheen. Ignorance and accompanying superstitions have been, and for the most part, still are the causes of unsanitary conditions, false ideas of disease, lack of self-discipline, poverty, and mistreatment by the government (not at present) and upper classes. Present government agencies through establishing land reforms, schools, hospitals, social centers, water and drainage systems in villages are working to improve the conditions brought on by centuries of ignorance, oppression, and neglect. The accomplishment of these agencies in acquiring buildings and other physical equipment is impressive yet they are inadequate. Also trained personnel with the willingness and ability to work with the villagers on their level are not available in sufficient numbers to put well-planned programs into effective use. Consequently much of the service intended for the fellah never reaches him.

Public opinion at present does not permit an educated man to work with his hands so trade schools where mechanics and electricians can be trained are few. As a result trained persons able to care for tractors and electrical equipment, toward which many persons are looking for an improved agriculture and increased industrial activity, cannot supply the demand even at present.

The interest of the government in social and economic reform places it in areas where formerly only Mission and native Church personnel worked. Practically all types of mission activity such as schools, hospitals, agricultural and social projects find some control, regulation or co-operation required by the government. Any degree of subsidy brings in more or less of government control. Unsubsidized schools are expensive to operate and are a problem to the Christian communities. Some mission schools have been closed rather than accept a subsidy; others, especially the Coptic Catholic, have been able to continue through the greater effort of the Egyptian membership to raise funds.

Nevertheless much work, in areas not served by the government, is possible and welcomed, as the need is so great that government agencies cannot meet it either through lack of facilities or trained personnel. All mission work of this type should be considered as a demonstration for the encouragement and direction of the work of government agencies as well as those of native Churches and other private groups.

EXAMPLES OF PRESENT VILLAGE WORK. Literacy Work with the Laubach

Mrs. Skellie condensed the longer report of the Rural Workers' Conference as drawn up by Mr. Robert M. Turnbull and Dr. Earl M. Kroth.

Method, has successfully been carried on as an experiment at Hirz. Other villages are asking for this same experiment: the opportunity to learn to read.

The American Girls' College Alumnae are working in a village near Cairo as the result of a Country Life Course given at the College. A group of young village girls are taking training in child care, hygiene, handcrafts and cooking. The Volunteer Leaders of the College alumnae carry on a program for rural women including sewing, cooking, literacy, child care and poultry raising.

The al-'Afadira Project—Assiut College Agricultural Department—is financed by the Ford Foundation as a demonstration of village improvement through improved livestock. Also experiments are going on with Swiss goats, Holland ducks, and American breeds of chickens.

Another Mission is carrying on a clinic in a village and serves people from many villages. This offers an excellent opportunity to give the Christian message.

An industrial school for boys has been opened in a village by the Coptic Catholic Church. The aim is to train men to be self-sufficient in their villages through use of their hands in skilled works.

RESPONSIBILITIES AND FUTURE POSSIBILITIES. Responsibilities of the Rural Pastor. The village pastor is a leader both from tradition and training. He is often the best educated man in the community and should be able to lead his membership into greater service. He should understand the educational level of his people and meet their spiritual needs. He should encourage literacy among his people and develop leaders in welfare and church work. His own life must be continually growing and his ability as a village leader constantly increasing.

Responsibility of the Seminaries. Egypt is a land of rural people. Only a small per cent can be called urban yet the goal of most pastors is to get into a city church. Seminaries and secondary schools must educate men back into their villages. The comprehensive community program must become part of the thinking and life of the rural church. The seminaries' responsibility is to train men to meet Rural Egypt's needs.

Possibilities of Visual Aids. About 85 per cent of what we know is learned through the eyes in the form of sight experience. Visual aids in teaching condense experiences within a limited time and economize on time and energy.

How Challenge Young People to Service? The example of the village pastor who is

An Egyptian Cow

wholly dedicated to Christ and His work. People are not challenged by easy jobs. We must hold up before young people the great problem of rural Egypt and let them never forget they are the ones who must solve it. Teach them to read the Bible and pray—and to do something—"A moving ship is the only one that can be guided."

At the close of the Conference the Christian Rural Workers' Committee was formed to do follow-up work. They will check with those who are carrying on village projects and collect bulletins and information on rural subjects. They will encourage students and alumni groups to take up village work and they will organize and promote a Conference in 1955 on an important segment of the past conference.

Change and Progress

By LOIS D. KINGAN, Benha, Egypt

THE TERSE motto of the Revolutionary Government of Egypt, "Unity, Order, and Work," is being taken seriously, from many signs along our way these days. We trust that these signs point to progress.

A new religious education book has been compiled by prominent Christian leaders. The Rev. Ibrahim Said of our Evangelical Church has had much to do with it. It is being used in government and Mission schools as a basis for teaching Christian students. Feeble attempts have been made previously but now with a printed manual in the hands of the teachers and the fact that it is a major subject in all schools, leads us to hope that great good will result. Do make it a matter of prayer that the teachers and pupils may gain much

from their study and be used of the Spirit to lead others.

It does not seem many months ago that students, especially secondary school boys rather had the upper hand and were going their own way, with no one to say them nay. An officer from the police was calling in the office today and among other things inquired if we were in any way being annoyed by boys hanging around. He remarked that there was now a law with a stiff punishment for such an offense. He said that the law was a bit cumbersome but that he was running a local effort on his own with the sanction of parents and the governor of the province. He kept his eyes open and marched young fellows to the police quarters and gave them to understand that they were expected to mind their own business. To help them to remember he had their heads clipped and gave them a sound thrashing. No wonder that I was able to say that I had noticed that the boys who passed here on their way to school were decidedly attending to their own business. This makes it much more pleasant for us and for our girls to go and come.

Along the same line as the above, I might say that it was the boys of secondary age that we feared during the days of unrest, yet how quickly this has changed. Several weeks ago, my head teacher and I were guests of the students and faculty of the secondary school. We attended a lecture and were entertained for tea. I felt like pinching myself to see if I were not dreaming perhaps.

Getting an education is the most popular thing in Egypt. Parents sacrifice to the limit and pupils travel long distances every day and work into the night to prepare lessons. Girls as well as boys are sent to school. We have in the school in Benha many from outlying places and it rejoices me to see that when the car, the carriage or the donkey comes, it brings brothers and sisters. Girls are staying in school much longer than formerly. I remember that when I was in Benha before, girls were often taken out before they had finished our fourth year (8th grade) but now, we have added two years, and when they have finished here they go for two more years to a government school and many go on to Cairo to higher schools and University.

The Literacy Campaign is not a sign, but "progress" itself. Many have been taught to read and the missionaries and church people have been able to live and work hand in hand with villagers and even with the notables of the towns. Do keep these people in your prayers.

Many of our students, though, leave us for higher salaries in companies that are working in Egypt. It is difficult for us to find teachers to train.

Progress along civic lines goes on apace. I fear some of you, although you know Cairo well, might have a hard time finding your way around. Many landmarks have disappeared before the "tractor of progress." The lot where the Shepheard's Hotel stood is now a car park. Faud I Street, called "July 23rd Street" has pushed itself right through the Ezbekia Garden. It has become a fine shopping center—street cars have been removed and no parking is allowed. The Egyptian Gazette reports that it is one of the most beautiful in the world and that other cities are planning to copy it. Another street has been made, so new, I haven't yet seen it. It is the Nile Corniche, along the way where the old barracks stood. New buildings go up so fast we cannot keep track of them. Demolition of old buildings is going on and these are quickly replaced with new, modern constructions.

The gigantic statue of Rameses is about to leave Memphis to stand in Station Square, thus to link the past with the present and to be a reminder perhaps, that in the past big things were accomplished.

Literacy

Excerpts from the December Newsletter

By MARJORIE DYE, DAVIDA M. FINNEY, HALANA MIKHAIL

Campaign at Manhari

THE Workers' Conference held December 11 on the houseboat at Minia was the first step in the actual opening of the Manhari campaign. We had with us the seven young supervisors who are working with us at Manhari in order to be trained. We talked about the purpose and motivation of literacy work, and agreed that reading in itself is not always a blessing. Our purpose is to lead those who come into a fuller life through reading helpful books on village betterment, and to lead Christians to read the Bible so that they may understand Christ's teaching about the Father and the Kingdom of God. These young men have been working in different villages, Hirz, Gaweer, Akaka, Diab and Abu Hennis. Although they have met twice before, yet until now we have not known them well, nor they us. We welcome the opportunity to be with them and to become one family.

On Sunday morning, December 12, Miss Finney and Miss Halana spoke to the Manhari congregation after the morning service. They announced the opening of the campaign and explained the purpose of it. Both men and women responded with enthusiasm, crowding around us at the end of the service, asking questions and welcoming us. Egyptian country people are always wonderfully hospitable and gracious. Their enthusiasm was so great that until now we are trying to stem the tide as illiterates come flocking to be taught. The crowds in the church every evening became so unmanageable that we arrived at the following arrangement:

9:00-10:00 a.m., a meeting with the supervisors for devotions and for intensive training. Each one of them demonstrates before us with an illiterate the method of teaching.

10:00-12:30 p.m., we meet with the illiterates who come.

6:00-8:30 p.m., we meet with the men in the church, after a devotional period, for training teachers and helping illiterates.

In the men's and women's meetings Miss Halana started off with a fine, careful demonstration of teaching an illiterate. She then had one of the volunteer teachers come forward and go through the steps which she had demonstrated. After the first day we had present more than 100 men and boys. This forced us to break the group into seven sections, one under each of the supervisors.

The vital point in the whole campaign is the Committee of Management, made up of the pastor, two elders and two deacons. We never begin a campaign in a village until we receive a written request from the church session, and we go with the understanding that every member of the church will participate in the campaign in some way. Those who are unable to teach or be taught, are pledged to some other contribution. Some promise to devote a certain amount of time each day to prayer for the campaign; others will give money to buy books for the poor, etc. The administration of the campaign is from the beginning in the hands of the village Committee of Management. The spirit of the men on this Committee in Manhari is unusually fine. They meet once a week, and are giving the campaign wholehearted support.

Accommodations at Manhari

The church has given a large room in the school for the use of the supervisors. They are living dormitory-fashion, quite comfortably. For the duration of the campaign, the church has also donated the use of a house with a large room downstairs which we use for meetings and as a reception room, and two bedrooms upstairs which serve as living quarters for the three of us. We moved into this house on December 20. It was something like a camping expedition, especially that first night. By village standards it is a fine house, but we are spoiled by having lived with electricity, running water and other luxuries. That night the house was cold and dark, and no water; we had to drink coca cola! We have about the same amount and kind of furniture you would take for camping. We stack our books and papers on the window sills, and poke things under the beds when visitors come. The pump has resisted all efforts to mend it, so we now have a goatskin of water delivered every morning.

About Manhari and Its People

- Manhari is the cite of a Coptic saint's tomb, called el Agaibi. Every year hundreds of pilgrims visit this shrine.
- Just south of Manhari is a new trade school, recently opened by Father Ayrout, the energetic Catholic priest who wrote "The Fellaheen."
- The Evangelical Church, with which we are working, is housed in a fine new building. The old building is still standing, and we use it for meetings with the women in the mornings.
- The Christian Endeavor of the Church holds street meetings three nights a week, a rather unusual thing in this country.
- One of our greatest trials is the number of pigs which are raised in Manhari, and which run wild in the streets. Our car ran over one one morning, causing excitement. The village elder was not willing that we should pay anything, since we are guests of the village, but we insisted on paying the full price of the pig, since we knew that the owner is a poor man. When the business details were all finished we said, "Perhaps we should not drive the car into the village?" But to this the owner of the the pig replied and his relatives all joined in the chorus, "No—No! You must come! We will carry you on our shoulders. We will carry your car on our shoulders!"
- The rumor spread that we would fine anyone who signed up to learn to read and then failed to come regularly. This rumor had to be refuted from the pulpit at least twice.

We thank you all for your interest and your prayers.

The Gospel in Our Mission Hospitals

By REVEREND JAMES W. POLLOCK,
Tanta Hospital, Egypt

THIS IS a broad topic in its way. Because our hospitals are sponsored by a Christian Mission, every single part in them is meant to be an expression of the goodwill and love of Christ. All the parts taken together make a total impression on a patient or visitor. That total impression will give a basic message. Then upon that general impression there will be certain things that stand out. The medical care will never be forgotten. Was it a divine thing in itself? A patient's days of convalescence are much influenced by his surroundings and by the "board-and-room" side of things. Did these seem to fit into the Good Creator's will for human life? What attitudes were shown during the necessary discussion of financial relations and obligations? Mission hospitals aim to be considerate and fair in asking for medical costs. Although most of the cost is willingly met by patients, during 1954 Tanta Hospital rendered nearly $15,000 worth of free service to about 3,000 in-patients.

The hospital staff of employees is a community in itself, and is perhaps the chief means of communicating the Gospel of the Kingdom of God. All our personal and business relations together help in building up a real community spirit. If security, faith, and goodwill abide here and are growing, it will be known in the town and will carry incontrovertible testimony that the Kingdom of God is "at hand."

In these basic areas the underlying attitudes and the active emotions of people are gradually touched and affected by this breathlessly-new thing—the Gospel of the Kingdom. It is good; the breath of truth is in it. This is all a basic and "archetypal" means of communication. It is surprising how directly and finally the heathen nations trace this genuine goodwill to the people of the God of Abraham . . . and Isaiah . . . and Jesus Christ.

When people come to the hospital they put their trust in the good name it has, and in the staff maintaining it. This is an act of faith, and has religious significance. They know it is conducted by a Christian mission organization. Over three-fourths of the people who come in a year are Muslims, and the hospital is really honored by having the goodwill and trust of so many non-Christians. But how can we ever speak to these friends about our great Friend and Redeemer, Jesus Christ? They will not be moved to give Him any loyalty by talk alone. The daily chapel services, the pictures of Bible stories, and the personal visiting by chaplains give opportunity to learn the content of the Christian teachings if their hearts are ready and inclined to it. Slowly their attitude of distance and suspicion can change to friendliness and to mutual trust. In this favorable relationship words become reliable, and people listen to the "Christian evangelists."

The true word of God to those "who once were far off" (Eph. 2:13) will come through the revelation of God's Son in the lives of His servants. They will suddenly be "brought near" to "Christ in us," and know Him of whom they had heard. This is the "hope of glory"—that we may set forth Christ by word and deed, and be ready when the time is fulfilled in some soul for the revelation of light, the renewal of mind, and transformation of life.

Retreats

By REVEREND PAUL H. McCLANAHAN,
Assiut, Egypt

ONE EVENING soon a learned gentleman from Cairo will take the lecture stand at Assiut College and speak to us on the subject, "The World's Greatest Problem, How shall We Live with One Another?" If I may dare to suggest it, I would like to propose that a parallel lecture might be given upon all mission fields entitled, "One of the Greatest Problems of Missions, How shall Missionaries Live among Themselves and among Nationals?" I do not say this cynically or smartly or hopelessly. I say this because I am convinced that it is exactly in this area of life that here in Egypt and from many reports elsewhere one may find a notable "progress sign" along the road of Kingdom advance.

This year in our annual meeting we attempted to take stock of ourselves. For a full day of group thinking and praying we pointed at ourselves those penetrating and often devastating adverbs, "why" and "where" and "when," and I, and there were many others with me, learned again with that bitter-sweet clarity which comes from the discipline of human question and divine answer, how far we have yet to go personally and as a group. But at least we had stopped and looked and listened!

There is a "brokenness," a warm humility, an eagerness to share both struggle and victory in our personal lives and our group

life if we are going to stretch forward effectively toward God's mark for Egypt and everywhere. The American missionary is a sinner and constantly in the clutch of selfish and Kingdom-thwarting urges, and his Egyptian brother is also a sinner and with him knows the baffling, haunting drive to do what he knows he should not do. Together we stand awed and maybe frightened before the enormity of problem and need in 1955. But there is an answer, and I feel that the words forming the answer are already beginning to issue forth in actual experience on our field. The answer is a deep-level sharing both of missionary with missionary and of missionary with his Egyptian friend. This sort of sharing means a frank admission of fault and short-coming on the part of both missionary and national. It means relationships based upon the truth and not upon prestige or courtesy.

And if there is one place where such relationships are best developed, it is in the course of the common study and prayer and discussion and horse-play of Retreats. There simply is no place for false dignity or spiritual protocol in a Retreat program. From my personal experience after not more than a day of common life the hidden is beginning to be exposed whether it be the yet uncompleted dream or the spiritual sceptic sore.

This past June twelve of us met here at the college to study together the broad question, "The Ministry in Egypt: Why is it not attracting more young people to its service?" The practical issue of our days together was a program of writing which now nears the publication point. Five of our group have written manuscripts relating the church, its need and challenge. But more significant even was the Christian deep level fellowship which we knew together. This is the very heart of the Retreat meaning and message. And I believe that what happened in June and at other similarly successful Retreats is more and more characterizing the relationship of missionary to missionary, and missionary to national. This, I believe, is a notable "sign post of progress" along the Egyptian way.

Mary Zaki

By MRS. EWING BAILEY, Cairo, Egypt

IT HAS BEEN the custom for some years for the Women's Board to offer a scholarship to one of our Church colleges, to be given to a girl who plans to enter Christian service. The foreign fields have benefited greatly by this gift, in the consecrated lives of those who have availed themselves of the scholarship and subsequently served in Christ's Kingdom abroad.

This year this privilege was extended to an Egyptian, Miss Mary Zaki, who has gone to Radcliffe Missionary Training College, London, for a two-year course in leadership training. At the end of this time she plans to follow in the footsteps of Miss Lydia Matta and work to bring the young women of Egypt to Christ. Mary is the youngest of five sisters. Her father, an elder in the Protestant Church in Minia, died when she was nine years old. Two of her sisters worked with Miss Jean McCrory in her volunteer band, but it is from Miss Lydia Matta that Mary caught her real vision of service. Miss Lydia speaks of her sometimes as "Andrew" for when Miss Lydia first organized the girls' group in Mary's church, Mary went home and brought her sisters, and since that time she has been striving to bring others to Christ. Last year she studied under Miss Wright at the Bible School in Minia.

Mary is shy, quiet and retiring, but when called upon to witness for her Lord she can forget herself in her anxiety to share with others the joy of her own heart. At the graduation service for seven young women, graduating from Miss Lydia's two-year Training Course, Mary was asked to give her testimony. At first she recoiled from standing up in front of a large church full of people, saying she could not do that, but when Miss Lydia said that perhaps her doing so would lead others to dedicate their lives to Christian service, she replied, "Then I'll forget myself and give my testimony." This she did with dignity and poise, telling those assembled of how she was led step by step to surrender her life and how richly blessed she had been.

Her pastor, Dr. Butrus Abdel Malak, gave her commission as she prepared to leave her home and friends to go to a foreign land for two years to prepare herself more fully for the life she has chosen. Mary leaves an invalid mother as well as her sisters, yet at the farewell party given her by the girls' groups, she entered into the fun prepared for her and when she finally left Cairo, to embark at Port Said, she did so without tears, but with joy in her face, as she set out into the unknown, her life surrendered to God, and with high hope and courage for her future.

Frequent reference in this article has been made of Miss Lydia Matta and to those readers who do not know her, she

See photo of Mary Zaki, January, 1955 "Missionary Horizons" p. 277.

also is a graduate of Radcliffe College and has been for several years busy at work among the young girls in the Cairo churches where 18 thriving groups of girls are led by graduates of the Leadership Training Course given by Miss Lydia, and all of the girls are giving voluntary service. Under the auspices of the newly organized national WGMS, Miss Lydia is now branching out into the provinces and this year her salary is being provided by the Teen-Agers of the Home Church. We ask that your prayers may uphold these two consecrated Egyptian young women as they strive to bring about the Kingdom of our Lord in their own land.

Youth Caravans in Egypt

By BAKI SADAKA GIRGIS,
Second Evangelical Church, Assiut, Egypt

NEXT SUMMER will be the third time for the Egyptian youth to visit the villages and towns in different parts of Egypt preaching the Gospel and winning souls for Christ.

I happily call to mind the marvelous experiences we had in the last two summers in the Caravan work in Egypt in asking the reader to pray for our past and future efforts for the glory of His Name.

In the summer of 1953 we went to Luxor and its surroundings, the famous land visited by tourists. We spent two weeks, wandering all the days long, on foot and on donkeys, calling the people to God. The Caravan was divided into two teams, each of three young men. Each team visited about three villages every day. The people were astonished to find some young men visiting Luxor in summer, instead of going to the seashore to enjoy the weather there. This made them eager and willing to listen to us and accept our message.

The people in that part of Egypt are extremely poor; in the villages they are rather primitive. Christian work still needs great efforts to achieve revival and success.

In the summer of 1954 we went to Sohag, Girga, Baliana, Tima and many villages in their neighborhood. Although we became almost tired out, we were extremely happy. To feel that we had brought the Gospel and the message of salvation to many people in villages and towns was, in itself, the greatest blessing we could enjoy. Everywhere we could evidently see God going before us and using our weak bodies and limited abilities. In a few places we were sorry to find some people still knowing nothing about God. It was shameful in one village that some Christian people invited the caravaners to have what they call "goza," which is a kind of water pipe often used for smoking opium. The caravaners could hardly explain to those people that such a thing cannot be done by good Christians.

On the other hand we were glad to find many believers working in many places under difficult circumstances. Those saints, God bless them! I felt humble and unworthy when I saw some village pastors and evangelists witnessing for Christ very honestly and zealously.

It may be interesting to mention that the caravaners suffered much from the hospitality of the people whom they visited. These people insisted on their generosity so greatly that our bodies felt sick from much tea and food. We had to obey in order not to disappoint them.

Two main facts were met with in our caravan work. The first was that the people were hungry for the Word of God, and they were in dire need of raising their standard of living. The second was that caravan work should include some social services in addition to spiritual activity. Our caravan work is, up until now, limited to the spiritual calling, either in personal talks through visits or in public meetings. We hope to have special training in the future to be able to perform greater services and more beneficial activities for the glory of His Holy Name. Amen.

Summer Conferences for Christian Workers

By MRS. EWING BAILEY, Cairo, Egypt

SUMMERTIME is conference time. One reads of conferences for all age groups; missionary conferences, pastors' conferences, young people conferences, etc. It is a time when one can enjoy the fellowship and benefit physically and spiritually from a week spent in the study of those things pertaining to the Kingdom of God.

Not only is this true in the States, but more church groups in Egypt are asking for conferences. During the past decade various groups have met biennially, but the young men have felt the need for an annual gathering, and a conference for girls and another for women were held simultaneously this year in July, the former meeting in the Mary Clokey Girls' Boarding School in Tanta and the latter in the buildings of the American Mission College for

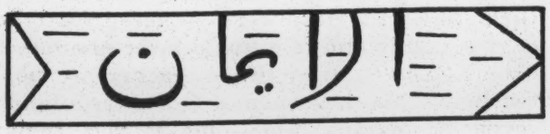
Girls' in Cairo. Here were gathered for ten days of study and fellowship, over one hundred women—nurses, Bible teachers, school teachers, church women, a few guests, and seven Americans. For some it was their first conference, others proudly claimed attendance at all the conferences since they have been held. The conference motto was "Seek ye first the Kingdom of God," and the morning devotional period took the form of a study of ways and means of seeking and finding the Kingdom of God. A daily study of the Book of Revelation, led by one of the leading Cairo pastors, was much enjoyed and appreciated. The Institute Hour had a varied program, each one informative and inspirational. We heard of the need of the South Sudan presented by the Rev. Swailum Sidhom who has recently given himself to the service of carrying the message to the South Sudan, he being the first missionary of the Evangelical Church of Egypt. The newly formed WGMS was explained to the group.

Methods for presenting the Gospel to those who do not know Christ as their Saviour were studied, and Christian work in the villages, improving the physical well-being of the peasants and presenting the Gospel to them. These and other subjects were studied and discussed in lively form. The College graciously gave the conference access to all the advantages of the excellent physical equipment it possesses, thus during times of leisure one found elderly women enjoying the comfortable chairs in the lounges and garden. It was truly inspiring to walk around the garden in the early evening, to find small groups, some gathered for prayer, some to sing, some to just chat. A group of teachers gathered for several afternoons to exchange choruses. There was of course the usual outing. A college bus was available to take the crowd to the pyramids and it was a big thrill for many who were seeing these ancient wonders for the first time. Supper in the garden after the trip was most enjoyable. The evenings were taken up with the showing of religious films, "The King of Kings" and "The Life of St. Paul," as well as a demonstration in the use of religious slides and film strips.

(*Continued on Inside Back Cover*)

The Rev. Tewfik Saleh (Chr. of joint Synod-Mission Committee for setting up the camp to be built in 1955 with NILE Youth Project funds) explaining the theme of the 1951 Tanta Conference—"Choose Ye this Day." The aim of the NILE Project (New Inspiration for Life in Egypt, is to secure $28,000 from the youth of America for the youth of Egypt. This fund will be used to purchase land for a summer conference site, to erect camp buildings, and to establish a fund for an on-going summer conference program. A selected number of American youth will join the work camp in July, 1955.

Progress Signs In North Sudan



"Faith" (Arabic language)

Progress in Literature and Literacy

By RUTH E. WILSON, Omdurman The Sudan

PROGRESS in literature work in the North Sudan was given the green light in October, 1952, when for the first time a missionary's major assignment was to that work. Progress has been tangible and intangible. It was a step on the tangible side when a bulging cardboard carton gave way to a lovely metal filing cabinet. Portable display shelves for the traveling library have replaced the use of church pews and assorted tables brought from various places. On monthly visits to churches in the Khartoum area the literature secretary no longer needs to trudge with her books to the public transportation line or borrow a car, because the literature department now has its own little "bookmobile." But these are only aids to the accomplishment of our real task which is to furnish reading material and to get people to use it.

A fifth grade Omdurman school boy, photographed by Lester Haspels. He has come 200 miles from home. These boys like pets.

Key persons in this distribution of literature are local church librarians. One of them shows increasing interest in his work. When asked to make an announcement about his church's progress in a library contest, he rather flippantly said, "I don't have anything to announce."

I replied, "I'm sorry," and casually related the scores which the other churches had accumulated. He left, but was back in a few minutes to ask, "How many points did you say the others have? I want to tell our people and encourage them to use the books more."

He enrolled several new subscribers, and more people withdrew books than had on the previous visit of the library to that church. We pray for progress in the spiritual growth of our readers.

Hoping to go ahead in writing and publication, we sent two qualified people to the Laubach conference in Egypt last year.

Our first publication, a translation of a pamphlet on Communism, made its appearance last September. Temperance pamphlets, written by two elders of the Omdurman church, have since been printed. A joint presbytery-mission committee has been formed to help decide what are the greatest needs for publications, and to revise translations.

We must progress in simple writing for new literates, for their number is increasing. We see progress in adult literacy most as the Bible Women teach women in their homes and as men learn in our night schools.

Women say, "Our parents taught us to make porridge and stew, but they never taught us to read." More are studying now than before, but fewer are willing to read Scripture portions. But, as the demand for literacy increases, the sowing of the Seed increases, as each woman who studies hears a Bible story.

Begun after the visit of Miss Halana Mikhail to the Sudan in 1948, Gereif night school has continued to grow. Of the sixty to eighty men who now attend three nights a week, four are in their fourth Arabic book, and a number are reading English.

The American Mission Commercial High School in Omdurman, now in its fourth year. How many of the missionary-teachers can you identify in the second row? (See names, pp. 511, 512.)

An evening class for illiterate men was begun in the Omdurman Boys' Intermediate School last July. About half of the thirteen regular attendants are Southern Sudanese. A new class of six men has just been started.

As we progress in literature and literacy we see them as co-operating means of evangelization and teaching.

Progress in Education

By MARY JANE McKNIGHT,
Atbara, The Sudan

PERHAPS it is significant that one as old as I am should be asked to write about progress in education. When I came to the Girls' Boarding School in Khartoum North in 1922 it was the only school the Women's Board had in the North Sudan and was for many years following. There were four schools for boys under the care of the Foreign Board. During the depression years all but one of these was closed and also the one at Port Sudan which had been opened about 1924. Because of the increase in the provision of government for boys' education we did not reopen these schools when times were better. We did, however, carry on an agricultural school at Gereif of high school standard for about fifteen years. When we closed that we used the building for a village school for boys and girls.

You want to know about the schools for girls which we now have. In the big central school in Khartoum North there have been many changes, a cottage system of dormitories some years ago took the place of the big room with its rows of beds, full high school standard and still another year for Cambridge exams, etc. In the suburbs three elementary schools take care of the little ones for whom it is rather a long walk. The teachers are well-trained Christian girls and young women who are concerned for their pupils who are one hundred per cent Muslim. I think they likely get more religious education in their schools than your child does even if you include his weekly Sunday School lesson.

In 1947 we took over the school for girls which the English Mission had been running for many years in Atbara, two hundred miles north of Khartoum. Thus we were able to start off with Christian teachers. True, they are not Evangelical but from the old Coptic Church. But these young women had been educated in the Mission school. We could take a few more in the upper grades but the other classes are quite full enough. The school in the town in the midst of a community of the working class has an enrollment of 250, all Muslim. The old school in the Railways Cantonment has about the same number but perhaps twenty per cent Christian.

In 1953 when the English Mission gave up the school for girls in Wad Medani we managed to find ways to take that one over, too. Again we began where they left off with a staff of Christian teachers (though in this case not all). The enrollment was about 200 children. A larger per cent were Christian than in Atbara because there is no Coptic school for girls there. Some trouble brought on by one of the

non-Christian teachers led to the establishment of a rival school which took many of the Muslim girls. Our school is slowly building up again.

Another development which has worked out well is the mixed school at Gedaref. There are Sudanese, Egyptians, Ethiopians and Indians, both boys and girls in the school. The Walkers are tireless workers and have succeeded in getting an interested staff—mostly Egyptian young men. Since there is no church — neither Coptic nor Evangelical—the school has in effect become a church center with regular worship service on Sundays and week days.

The newest educational project is the Commercial High School with about 100 Muslim boys of Secondary School age taking the courses which include Bible.

One day I went into a classroom where forty little boys and girls in the first grade were repeating the Psalm which they had memorized. If you memorized Scripture as a child you know that it is likely to stay with you. The seed is being sown as children throughout your schools in the Sudan have their regular Bible lessons. I know of no other way by which we could reach them. We solicit your prayers for the children, for their teachers and for those of us who have the management of the schools that the children under our care may indeed learn the Way.

Fifty Years of Caring for Needy Children

By MARGUERITE M. McCLELLAN,
Olathe, Kansas, On Furlough from The Sudan

AS EARLY AS 1905, five years after the Mission in the Sudan was established, missionaries saw it their duty to take homeless children under their care. In that year when Dr. and Mr. J. Kelly Giffen had taken the sixth into their home, Dr. Giffen wrote:

"It seemed clearly our duty to take charge of the first two who came—a girl and a boy—brother and sister. Then a third and a fourth, and now we have six; and duty seemed equally clear in each case."

Dr. Giffen added, "Our experience with these children has led us to believe that the Lord has opened a door to us by which we may reach a few, and perhaps many, of the neglected children of the Sudan. If we had a proper place for such children, for feeding and clothing them, instructing and training them, such an institution might certainly become an influence for good; and one, too, from which, in time, we might hope to have teachers and helpers. . . . We have great expectation from this work of caring for young children."

When the Girls' Boarding School was opened in 1908 in Khartoum North, the little girls who were being cared for in the Giffen home were sent there; the boys remained in what was called the orphanage, a name later changed to Boys' Home, now located in Omdurman.

These children and those taken in more recent years have not all been orphans, strictly so, for some of them have had two living parents, some one. Others who have had no parents have had relatives who have taken an interest in them. All have been needy.

We have seen many of them reach adulthood, and Dr. Giffen's hope that from them would come teachers and helpers has been fulfilled. Not every child has grown up to be a credit to the Mission, but most of them fill honorable places in society, and among them are leaders in our church in the Sudan today.

The Girls' Boarding School became the home of many both winter and summer. I remember that when I took charge during the school vacation in 1930, 26 children were there the whole summer. One is now a business woman in England, and an earnest Christian; her sister is a trained nurse. One is a Bible Woman; others are teachers in our schools or for the government. A number are married, of whom two are living in Asmara, one in Ethiopia, and several in the Sudan.

The little son of one of these is now in our Girls' Boarding School, with the expectation that he will go to the Boys' Home when he is six years old. His mother, who was completely dependent upon the school during her childhood, is a graduate nurse, a lovely mother, and one whose husband is able to supply all the needs of his children, even paying for his son to fly from their home in a distant part of the Sudan to Khartoum. Last year this father remembered all our boarding girls at Christmas time.

I think of another family of three girls who lived for a number of years in the G. B. S.—one is now the mistress of a happy Christian home, the other two, while not as active in Christian work as we wish they were, are making money and providing a comfortable home for their old father and a brother.

Throughout the years those who have been responsible for the care of these children have received sometimes praise, often adverse criticism. They have been blamed for being too strict; at the same time being

Little Awid, one of the first little ones taken into the Children's Home, Khartoum North, after it was opened in 1953.

censured by others of their fellow missionaries for being too indulgent. They have received respect from some of their charges, love from some, but have been considered indifferent or lacking in understanding or affection by others. There have been heartaches, but how easy it is to forget all the anxieties, the anguish of mind and spirit, when we see the love of Christ triumph in the lives of those who have at times been most unpromising!

Until about 20 years ago most of the children in charge of the Girls' Boarding School were of school age or only a little younger. It was quite a shock when we were asked to take a tiny baby, and the decision to be made was so momentous that the Coie, Turk, McClellan trio, then working in G.B.C., consulted the whole station about the matter and there was much prayer for God's guidance. That baby is now studying nursing in the United States. She was white; the next one was black, and a boy. Never strong, he died at the age of 14. The third baby, also a boy, is now a teacher in our Vernacular Teachers' Training School in Obel in the South Sudan. The fourth is taking the Sudan Government Secondary School examinations this month and plans to continue her education. She is an attractive, promising young Christian woman.

When in 1953, almost 50 years after Dr. Giffen first wrote of the need of a proper place for the care of neglected children, the Children's Home in Khartoum North was opened, it was soon seen that it was considered a place to which infants, especially frail ones, could be brought. Unmarried mothers begged that their babies be taken in for a small monthly fee; fathers whose wives had died or had been divorced or who didn't keep the baby clean, or who drank too much, requested, implored, sometimes demanded that we take their babes; one unmarried father of twins interceded in their behalf. We felt that many wished to use the Home as a nursery where they could deposit their offspring until they were big enough to "grow up" on their own, but didn't wish them to remain long enough to be influenced by the religion of those whom they felt competent to tend them in their tender and troublesome years.

Seven tiny babes have been accepted in the past two years. One of the little girls died; a second was given back to the mother who was supposedly on her way to prison when her daughter was brought to us, but later came frequently to the Home where she made a great nuisance of herself. Five remain in the care of Sitt Elizabeth, the Sudanese directress of the Home, and her helpers. Several older children also live in the Home, and attend the Girls' Boarding School across the street.

The responsibility does not rest entirely upon the Mission now as it did in early days, for in the constitution of the Children's Home it is provided that the Presbytery, the Presbyterial and the Mission in the Sudan shall be co-sponsors, and the Board has members from each of these organizations. It is gratifying that the Presbyterial helps financially, and that various missionary societies and individuals send gifts of food and clothing. One of the first families to pay the sum of $3.00 monthly to this Home is one of those befriended in the early years of the Mission, when they were little fatherless children whose mother gratefully accepted the help of the Mission in providing for her large brood.

In 1905 the missionaries wrote, "It costs about $60 to keep one of these children for a year." Now in 1955, we are beginning to realize that our modest estimate of three times that much is not sufficient. Formerly the upkeep of buildings, taxes, water, light and electricity, often board and even clothing were taken care of by the Girls' Boarding School or the Boys' Home, but now a separate building is maintained and helpers must be employed.

The gifts of friends in America are needed and very greatly appreciated, but financial aid is in vain without prayer. We know

that a result of bringing the Children's Home before you through the pages of *Missionary Horizons* is that even while you read you ask God for His blessing on this work. Won't you do that right now?

The El Obeid Christian Club

By REVEREND W. H. PHILIPS,
El Obeid, The Sudan

ABOUT FIFTY young men of the Dinka tribes study together each evening in the El Obeid Christian Club. Well over half of them are housed here in the club buildings.

The Dinkas have come down North in order to make their fortunes. Each wants to buy a wife, and gain much wealth. In order to buy a wife, one must have cattle. In order to get cattle, one must make money to buy them, so they come here to make their fortune.

They come mostly from a Roman Catholic background, and call themselves Christians. But most of them are weak Christians at best.

Their language is Dinka. Their thought pattern is Dinka. They have a Dinka pride. They are a proud people, meeting other proud peoples, the Arab and the Nuba. When two proud peoples come together, the result is often the same as when two proud cocks meet—the feathers fly, and an interesting time is had by all, trying to separate the contenders. Usually no decision is reached.

This well illustrates the Dinka Dilemma. He is proud. But he cannot express himself except in his own language. That language is unintelligible here in the North. He needs to have a method of self-expression where he now lives. He begins to get that opportunity when he starts learning Arabic. It is a difficult thing, for it is not his own language. But the desire for self-expression is there, and we in the club are capitalizing on that desire. They are given not only the chance for self-expression but a chance to find God through Jesus Christ, who alone can make a personality complete.

Most of the Dinkas come to work in the North during the rains. They return to their villages just before the rains begin, when cattle are cheap. It is difficult for them to learn a great deal in this divided time. Of the thirty or more studying, only four have learned to read simple Arabic sentences. These are proud of their achievement, and are highly thought of by the other Dinkas.

The other group of young men from the South, are the Nubas. They are more numerous in El Obeid than the Dinkas, and as needy. They work mainly in homes as servants, or in shops as assistants to the merchants.

A proud young Arab and his first-born son in front of their home, Omdurman, The Sudan.

For the most part, they are far more advanced in the knowledge of Arabic than the Dinkas. They can understand the messages given in the church, and are able to participate in the service. They come from a Protestant Christian background, and have an idea of what Jesus came to do, although many of them have not accepted His finished work.

They love to sing their own hymns in their Heibani language. What they lack in music, they make up for in joyful noise! If you could hear them sing the chorus—"Hallelu, Hallelu, Hallelu, Hallelujah," you would hear the joyful noise at its very best. They love to sing, and often hum those tunes as they come home at night from their work.

These young men, both Dinkas and Nubas, have a great way to go before they reach the spiritual level we feel they should. But we are constantly reminded that it is the Holy Spirit who gives the increase, and who leads God's children. Perhaps His leading with them is not the same as it has been in our own lives.

The seed is being planted, and there is evidence of growth, but there needs to be much prayer for a greater growth! Christ is working! Pray that these young men will hear His voice, and become as clay in the Master Potter's Hands.

Progress Signs In South Sudan

"Faith" (Shilluk language)

The Egyptian Evangelical Mission in South Sudan

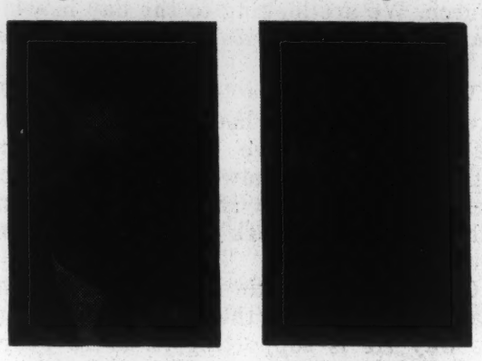
By REVEREND SWAILEM SIDHOM,
Missionary, Doleib Hill, The Sudan

A NUMBER of years ago a holy desire to cross to South Sudan for service occupied the hearts of many in the Evangelical Church of Egypt. Years of waiting and preparations followed until Synod took the step sending their first missionary in July, 1953. It was done through the grace of our Lord, who gave me—most unworthy servant of His—to be called for such a service, and to be the first missionary of the Egyptian Church.

Though I come from a Christian home, I first met the Lord in November, 1945. He saved me from a life of sin, and before the end of that same year, called me for His great ministry. During my second year of Seminary a colleague and I felt the need of South Sudan. We wrote a joint application to the Synod which passed it to the "uncared for" file. In due time the door was opened, and the good will of our Lord was accomplished. I am thankful for those years of waiting, in spite of the fact that I did forget all about Sudan for some time, being busy in pastoral work. But they carry the evidence that the Lord was training His servant through them for this particular service.

By November 1953, I reached Malakal. My wife arrived in September 1954. The American Mission welcomed us to serve with them in the same field. We are thankful for the help and encouragement they gave us. As a beginning mission, we could not build any buildings, and we live in theirs. We do not have any transport vehicles yet, and we use theirs whenever available. We entered on the work of many who have gone before us. To a great extent we are "reaping," with all that the word can mean. We are indebted to them, many of whom we have never seen. . . .

The field of South Sudan is wide. The people are spread on a vast area of land. Their needs are real, and acute. Thousands till now never heard the gospel of salvation. Many social customs and practices embody the power of Satan, and show how shameful and disgraceful sin can be. Darkness has its rule over human minds and souls. Hunger to the point of starvation is not uncommon. Sick bodies suffer from diseases and lack of care. All these things challenge us and call for our help.



Reverend and Mrs. Swailem Sidhom

Yet the people have many possibilities. They can learn, acquire and achieve. They are as much human as the people living in the civilized world. Their communities are well-organized. Everyone has respect for the tribal law which stands as their constitution, and which has been kept, though unwritten, through long years. You cannot but admire them for their spirit of sharing and willingness to help each other. I am not ignoring the fact that that same characteristic does not encourage individual acquisitiveness. Thus to plan a successful program for them has to be a comprehensive program, i. e., reaching everybody in a particular community, and touching all their needs at the same time.

To give Christ to them means to give them life, and also to give them that life in abundance. When our Lord was in body He dealt with people considering life as a whole. He saved the soul, enlightened the mind, healed the body and supplied physical food. Still, to give has to be done through wisdom from on high. No other rule would help except to help people to help themselves.

The Lord led me to be interested in this program for South Sudan. Better agriculture, animal husbandry, poultry keeping and the like would meet some of the needs of our people. Cottage handcrafts, too, would fill the idle long days that reach to three-quarters of the years. With little resources at hand, and with scores of limitations, we are trying to do our best. We are

raising some Red-Rhodes, caring for a fruit nursery, gathering suitable vegetable seeds to be used by the people. We are putting effort with much success at one village. The people there took papaya seeds and planted them near their huts. On the riverside they are making a vegetable garden for the whole village. The Lord has worked wonderfully in the hearts of those people through the efforts of many and they built a small building to be used by us as a church. We are looking to the day in which many of them will witness to the Lord, and be baptized.

Work among boys is of value too. We gave a part of our house to be used as a club. The boys have been coming faithfully. Some have shown spiritual development. Two of them started to go to the villages once a week for teaching boys about Jesus.

Our mission is little over a year old. We praise the Lord for the way it began, and the way He is supporting it. More people are getting interested in the work. We rejoice in the progress, and in the difficulties that meet us as beginners also, because in them all we find our Lord triumphant and able.

Girls' Education Among the Nuer

By MARIAN I. FARQUHAR,
Nasir, The Sudan

Although it is well known that figures can lie and liars can figure, there are some indications of progress evidenced by attendance figures for the Girls' School at Nasir. In 1946 was held perhaps the first all-province institute for teachers, at Atar under the auspices of the government education inspector who was sympathetic with and friendly to mission schools. There were 24 Nuer teachers in attendance ranging in age from men over 40 to mere boys just out of school. All the vocal ones stoutly affirmed that they did *not* want wives who had gone to school or sisters and daughters to go to school. They became proud; they refused the words of the men (i.e. to do their bidding); they did not want to work, but wanted to sit around and read instead. In spite of the reasoning of the Inspector, no, they didn't want it; it might be all right for other people and other tribes, but not for them, the Nuer people.

Attendance figures proved that this was true. Even in 1948, although in April we had an average of 20 girls, they gradually dropped out either because of no encouragement at home, or more often because of active discouragement until the eight months' attendance ran like this: 20, 16, 10, 7, 6, 6, 5, 6. But the school year which has just ended—the 1954 year (you know our schools run from April or May until just before Christmas) — the attendance went like this: 22, 25, 25, 24, 23, 19 (harvest month), 22, 21.

Scholastically there are ten girls in the 1954 group who are far ahead of any in the 1948 group. Spiritually . . . and as spiritual growth manifests itself in actual everyday living. . . . This is not measured by figures or statistics, but it is measured by Him who tries the hearts and the reins. . . . who has promised to instruct us and teach us . . . to guide us with His eye. The accusations made by the teachers at the Atar institute were all true . . . and are still true . . . and will continue to be true in both the educated girl and the educated boy (who perhaps set the pattern first) until they *believe* . . . and are born of God . . . and old things are passed away because all things are become new.

Sometimes they must refuse the words of their elders. An uncle of Nyaruac (Daughter of Much Talk) tells us that she quietly refused to help with the thatching of their veranda with part of the old grass under which the gods had given them protection the preceding years. Nyacan (Daughter of the Poor) told her old mother that she preferred to stay with a Christian cousin's family rather than go home for the big sacrifice they were having. And He who has promised to instruct them is opening their eyes to things that are not in accordance with this new life.

This same Nyaruac—who would much rather read than work—saw how her delay in obeying her mother's request to start evening meal when she was busy plastering the barn, caused her father's anger against her mother until for three or four days there was constant bickering among perhaps a dozen adults in their homestead. I saw the anger go completely and miraculously out of another of the 16-18 year olds (also named Nyaruac) when she had been sobbing in her anger and frustration.

I saw Nyacoat (Daughter of a Cow with No Horns) come back from the home of a school girl with whom she had fought having told both her and angry mother that she, Nyacoat, had been wrong.

Nyamer (Daughter of Tears) came in tears of repentance after losing her temper and fighting. Little six and seven-year-olds

nave stopped short in the middle of cursing someone who has accidentally bumped against them . . . or even deliberately baited them—when cursing is the only response they have heretofore known until it is completely automatic. . . .

Yes, there is progress in girls' education among the Nuer. But will you pray that Satan be bound in each of their lives so that there may be more progress to honor and glorify the Lord?

Medical Work in the South Sudan

By MARY K. Smith, M.D.,
Nasir, The Sudan

TO WRITE about progress—i.e., what we human beings call progress—in the medical setup in the South Sudan is relatively simple. When one starts with nothing or nearly nothing, almost anything is progress. So it should be easy to make a good story.

Take Pibor. Five years ago it was nothing but a distant government post. It still is that. About six months of the year it is accessible only by canoe or outboard motor; another two months by runner or M. A. F.; the remainder of the year by road. Only one white man knew the language of that tribe then, but he was a witnessing Christian government official and a missionary in act and spirit. He brought the first Murli tribesman to know our Lord, and he threw all his influence into our missions starting work there. When we did go into Pibor, we sent a doctor and a minister. Dr. Roode started with nothing but a few drugs and a small mud-walled, thatched-roofed dispensary clinic and many people needing medical attention. Even that was progress.

Last April when I was at Pibor on a short visit, I was shown the foundations of the new hospital building. Even the foundations looked impressive — especially against the background of the shabby little building then in use. The other day a letter from Pibor tells us that though not finished, the hospital is progressing and may soon be in use. And so our hearts are full of praise.

Then there is Ler. This is among the Nuers and our newest station though in the hands of the C. M. S., for a number of years. I was visiting there in October, 1953. Dr. West, our treasured inheritance from C. M. S., along with Ler station, was on furlough at the time. But his Moro medical assistant was there and doing fine work in another small thatched-roofed, mud-brick building. This had three rooms—one small and cramped with poor lighting where Dr. West did surgery, another a trifle larger which served as treatment room and medical store room. A third room was a ward. Few doctors would consider trying to work under such circumstances. In September, 1954 I found myself at Ler again. Medical progress stood out in bold relief. There was a new hospital in use—not completed, but usable and wonderful. It was high and long and wide—made of good substantial bricks and with a gleaming metal roof. It had wide-screened porches on all four sides. The surgical unit was not finished but Dr. West was doing everything in the large well-lighted general treatment room. What it means to him to have something to really work with! It wasn't hard to see his joy and that of his faithful medical assistant in this precious material blessing from the Lord.

There has been progress at Nasir too. However, part of Nasir's progress is due to regress at Wanglel for from there Dr. Gordon was moved to Nasir. For many reasons, which cannot be gone into here, it seemed that it was wiser to leave Wanglel doctorless and to build Nasir into a mission medical center where native helpers could be trained. Although the whole building program for this center is not to begin till 1956, we are praising the Lord for our promise of funds and plans. It has been real progress for Nasir to have a second doctor. Laboratory work and surgery heretofore neglected now play a real part in the daily routine as well as much else.

We look to our Heavenly Father in deep thankfulness for this material progress. It is His gift out of His goodness and bounty. But as we partake of His goodness, let us also take heed to ourselves and our daily witness. What is progress in our Lord's sight? Is it these material things? We know it is not. God's progress can only be count-

ed in Heaven and it is the result of our daily dying with Jesus that through the power of the Holy Spirit souls may be born into the Kingdom of God through His blood.

The Missionary Aviation Fellowship

By (Mrs. G. H.) JEAN M. MARSHALL,
Malakal, The Sudan

THE RESULT of the first survey done by British MAF in Africa, mainly in East Africa, Congo and French Equatorial Africa, caused MAF members to conclude that in all those countries there was no great need for a service such as they had envisioned. In fact, the early idea was to have quite a fleet of aircraft flying over Africa to assist missions. The good communications, good roads and good airways found on that first survey led these men, Jack Hemmings and Stuart King in particular as being the men who actually did the survey, to think more seriously of a field which they had not surveyed but had only passed over, i.e., the South Sudan. Hence in 1950 the same two men returned to the Sudan and visited various mission stations by surface travel. What they saw and discovered convinced them that the Lord was leading them to the South Sudan.

The government requirements for setting up a private charter flying concern in the Sudan were high due to the nature of the country over which our planes would be flying—difficult weather conditions, rough landing strips, great distances, difficulties of navigations, etc. Jack Hemmings' eyesight was insufficient to enable him to come up to the commercial standard demanded for a pilot, so another man came into the picture, Steve Stevens from South Africa. He had been keenly interested in MAF since having been in Khartoum as an officer in the S.A.A.F. when he had visualized a plane service to missions. He arrived in August, 1950 and with Stuart King, pioneer engineer, commenced operations in a Rapide.

Part of the growing pains of an organization like MAF is the education of the public to its use. Another is the necessary adjuncts of airstrips, hangar at the base, etc. So that during the first two years of operation the plane was flown only 300 hours. For long periods the plane was not in use, the longest being six weeks. However, as more stations, both in the Sudan Interior Mission area and in the American Mission area, began to build airstrips and

Mr. and Mrs. Gordon H. Marshall on their wedding day, February 27, 1954

as missions and missionaries began to utilize the plane service, MAF became increasingly busy.

The problem of a base has been settled in several different ways, Malakal being finally chosen in 1954 as being the best place. Doro, the central S.I.M. station, had been chosen formerly but had to be abandoned as a base because of difficulties of communications during the rains especially. At present MAF is in process of building or about to build both houses and hangar in Malakal, which appears to be the most suitable place from point of view of centrality, communications, availability of help, and accessibility to other means of transportation with which we link up.

Personnel has changed too. Stuart King added to himself a wife from the S.I.M. Steve Stevens' right eye had a detached retina and he was forced to stop flying and retire from the field to home duty in England. To replace Steve as a pilot, Gordon Marshall came from South Africa. Alastair Macdonald arrived in the Sudan in 1952 for a brief stay on his way to Thailand where he was to do a survey, later returning in 1954 to relieve the Kings for furlough. He is a pilot engineer and flew with his wife from Thailand in a Piper Pacer.

Throughout many trials, the loss of two planes by storm last year, and constant moving, the members of MAF have never doubted that the Lord led them to S. Sudan and is using them here to do His will.

FORWARD MARCH

By MRS. LILLIAN OYLER, Freeport, Pa., Former Missionary to South Sudan

JUST AS surely as the patriarchs of old, such as Abraham, Moses, Isaac and many others were led by God on ventures of faith so He led our denomination, as represented by the mission in Egypt, to go forward to establish work in the Sudan in 1900.

For the Rev. Kelly Giffen, D.D., and Hugh McLaughlin, M.D., and their wives it was not a light thing to leave the work and association of years of sacrifice in Egypt, and begin a work which was new and unknown.

In entering upon such an untried field a sense of great responsibility to the church at home and to the Christian world at large must have been an added weight. Success means much in the beginning of things, and they knew failure would be held in evidence against the cause by those not already looking upon it with favor. The conditions were peculiar, and the foundations would need to be deep and broad. Any mistake on their part, either in dealing with the people or the government, might affect very seriously, for years to come, the cause they were eager to establish in the Sudan.

Just as they were about to leave for Omdurman, in the Sudan, word was received that governmental restrictions prohibited them from beginning work in the northern Sudan, but that they might go to the black tribes on the White Nile. An exploratory trip was made by these men, and later they returned to Egypt to make a report.

At its next meeting the General Assembly of our denomination directed our missionaries in Egypt to begin work among a tribe of blacks, called Shullas, and their station was to be on the Sobat river about ten miles from the spot where it joins the White Nile, and approximately six hundred miles south from the two great cities of Khartoum and Omdurman.

Again, as these missionaries and their wives were ready to leave Egypt in July 1901, they were informed that permission was withdrawn because, in the meantime, the Austrian Catholic Mission had already begun work sixty miles to the north of the spot they had chosen.

The story of the miraculous manner in which these serious delays and other obstacles were overcome is a long, long and decidedly thrilling one. Suffice it to say the Giffens and the McLaughlins went ashore at Doleib Hill (the name chosen for the new station) at about three o'clock in the afternoon of March 27, 1902.

More than half a century has passed since that eventful day. In spite of hardships, heartaches and many changes of personnel much good has been accomplished through the years. The Giffens and the McLaughlins labored faithfully at Doleib Hill four or five years, and others took their places. These pioneers sowed the seed, and others following in their footsteps have reaped and are reaping the results.

Dr. Oyler was sent to Doleib Hill in 1909, and I went there in 1913. Together we worked at this station for sixteen years, and during these years we truly saw signs of progress along this particular African way. Only a few can be shared with you in this article, but they are being passed on with the prayer that you will intercede for these benighted people as you have never prayed before. Why? Because *the time is indeed short.*

In our day there were still many of the older generation who had been slaves, and they hated all "red people," that is, anyone who was not black. This means the early missionaries were put in the same classification as slave raiders. Little by little this fear and hatred was overcome and the people came to see that the foreigners at the Hill were there to help, and had no intention of making slaves of them.

For many decades, no one knows how long, Doleib Hill had been used by one group after another as a place to bury their dead, and I often wondered how many villages had been located there and later abandoned because they were desperately afraid of the spirits of the dead relatives and friends who had been buried in and around the huts the people occupied.

The Hill is really a mound of earth, that is, it is a succession of cemeteries, one above the other, about thirty feet higher than the Sobat River which flows about 300 feet to the west of the mission buildings. At the foot of this mound are numerous doleib palm trees—hence the name chosen for the mission station was "Doleib Hill."

Before the pioneers arrived that mound had been deserted for years and years—not even a narrow, crooked path led across

it, and any native passing by gave it a wide berth. Not in a day, nor in a year, was this dreadful fear of the spirits of ancestors overcome.

In the early day only the old and decrepit natives could be persuaded to prepare a corpse for burial, and to dig the grave. But in 1924, during a smallpox epidemic, we shed tears of joy because four or five of the Christian young men did not hesitate when they were asked to dig one grave after another in their villages for those who "had been taken by the evil wind." Sometimes only a member or two of the family came. All the other people fled because they were afraid they also would be stricken.

Fear of lightning presented another stumbling block to progress. With the slightest sign of an approaching storm each family would disappear into its own hut, the grass-mat door would be shut as tight as possible, and the people would crouch inside, facing the door, until the storm was finished. If lightning struck a house it would be pulled down within a few days. If a person was killed by lightning outside his house he was buried on the spot. No preparation was made for burial. No grave was dug. Only huge clods, or lumps of earth, were piled on the body. If lightning killed a native inside his house it was pulled down on top of the corpse, and the family sought a new place to build a house.

In the beginning days it was difficult to persuade women and girls to have thir picture taken because they were afraid of the mysterious spirit inside the black box which had the power to "write" even though it could not be seen. Frequently even the men and boys were reluctant, and had to be coaxed to have a snapshot taken.

It was, and doubtless still is, a custom to gouge out a baby's embryo teeth with a small, and thoroughly unsanitary, little fish spear. Some said this was done to make the baby's eyes more prominent, while others insisted it was to show loyalty to the native king. The result was that most of the little ones died of infection. Thank God we lived to see the day when one of the Christian natives and his wife stood up against this custom. When relatives began to say it was time for them to follow the custom of their tribe to dig out the teeth of their baby this Christian and his wife said it should not be done. They won out!

Our Shulla friends were always reluctant to try anything new. For instance, they said their ancestors had always used cowrie shells for anything they bought from Arab traders and other red foreigners, so why should they use little pieces of metal which got lost easily? As they came to realize that coins could be hidden in their elaborate hairdos, or between their toes, or in a wad of tobacco, or in the lobe of an ear, and various other places, cowrie shells gradually disappeared!

At first they said learning to read and write was "not a thing of their ancestors," that is, none of their ancestors had ever done such a thing so why should they exert themselves? Today many Shulla young men and some girls know that the talk of paper (printed material) may be a means of earning a living. More important still, they have come to know that the Paper of God teaches them lessons they would never learn in any other way.

As late as 1923 all their native songs were lurid in their suggestions. It was one of our servants, the Christian who later became clinic helper, who helped us to translate some of the psalms and hymns, and together we set them to music. Little by little, as we went from village to village doing evangelistic work, we began to hear the new words of truth and love, and cleanliness of tongue and spirit. Surely he has been greatly blessed because he helped us do this bit of work.

Could the Giffens and the McLaughlins have foreseen how their work of faith would grow — and grow — and GROW — in the southern Sudan and on into Ethiopia, what would their message be to us today? Without a doubt that message could be expressed in two words—FORWARD MARCH!

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Progress Signs In Ethiopia

A Short-Termer Sees Progress

By ANNA H. ENS, Addis Ababa, Ethiopia

NOW, IN THE good old days . . .". This is a phrase that we hear quite often here. When it is made by an "oldster" to a "youngster" in the mission it usually brings forth a few remarks. It is often used to contrast the old and new modes of travel and does remind us that many drastic changes have taken place.

Even in the two and one-half years that I have been here I have witnessed continual progress. Shops carry more kinds of goods so that many luxuries are available. The streets are fairly crowded with cars, many of them in the Cadillac class. Young men and women dressed in smart European clothes are quite common and members of the two sexes walk down the street together! More young people are aiming toward and achieving the college level of education. Young women as well as men are being employed in secretarial jobs at relatively high salaries. Thus, a higher standard of living is made possible. Some young people have risen so far above the standards of their families that they refuse to live at home.

The great question is: "Has the spiritual progress kept pace with the material progress?"

I am afraid the answer is, "No." With the material aid which the foreigner has come to bring, he has also brought a worldliness which is being accepted by many Ethiopians. Smoking, for one example, was not practiced here before the foreigner came and now even some women have acquired that habit. To young people these things represent progress and keeping up with the fashion. Some are turning away from the religion of their ancestors and are not finding anything to take its place. Education without a spiritual basis can be a dangerous tool in the hands of the enemy so this tide is of great concern to the missionary. Thus far, few of the young people who have been trained by missions can resist the temptation of taking jobs that offer more than the missions can pay.

There are also some encouraging signs. A number of school boys come regularly to a Bible Class at the church each Saturday and to the church service on Sunday. Recently, I received a letter written in good English from a school boy which indicates a hunger. This boy is a Fallasha Jew. His parents died when he was young and he received little religious training of any kind. In his letter he said that he was getting some Bible teaching but that he did not know which side he was on so he would like to come to our mission. Here is an opportunity to lead one young man in His way. Our girls, too, are open to the teaching of the Word. So we see some progress, but we long for the day when more than just a few will be so gripped by this Word that they will give themselves to its proclamation with a whole heart.

Signs of Progress Among the Ethiopian Anuak

By JOAN E. YILEK, Pokwo, Ethiopia

OUT FROM among a heathen people who heard the Gospel for the first time only a few years ago, God is calling a Church for Himself. During the past year, thirty-four Anuaks have been baptized at Pokwo and have fellowshiped with other Christians around the Lord's Table. This is not a group of cool, nominal Christians of whom I write. These are men and women who know they have been released from bondage, and who know the price that our Lord paid for them on Calvary. They love Him, and their love has begotten obedience.

They are obedient in the matter of the tithe, and though their incomes are very small, they have been able to support two native evangelists and also to make contributions to the work of Christ outside of their own tribe. This is all the more wonderful when one realizes that the average Christian has an income of only about ninety cents a week, and some have no cash income at all, but must tithe their crops.

They are obedient in the matter of witness. I am sure that your hearts would be touched could you hear the prayers of Christian Anuaks for their relatives who have not yet heard the Gospel. When they leave the compound to return to their homes, they are faithful in proclaiming the Good News, and the Lord has honored their witness. One young Christian returned to his home and destroyed all of the heathen shrines there. His family and friends ex-

pected him to die immediately for the insult he had paid the gods, but the God who made heaven and earth proved Himself to that young lad and his friends, and protected the boy through three serious illnesses. Several in that one village now believe because of the testimony of one boy.

They are faithful and obedient in following the command to study the Word. For new Anuak Christians, this means that they must first learn to read. With the exception of very old people, the new Anuak Church at Pokwo is 100% literate. The compound is a bee hive of literacy classes, and all the effort that goes into teaching one to read is amply repaid by the observation of the pure joy on the faces of people who read the Word of God for themselves for the first time.

And will you understand if I tell you that yet another sign that progress is being made is that we often feel that we are the objects of special Satanic attacks? Satan doesn't waste his time bothering people who are not in direct opposition to his program. He has held undisputed sway among the Ethiopian Anuak, and he will do all within his power to stop the growth of the church, but "the gates of hell shall not prevail against it."

Progress in Language Study

By REVEREND MILTON C. FISHER,
Add:s Ababa, Ethiopia

TO MANY, perhaps, the assignment of new missionaries on the field to a full year of language study before their assuming of responsibilities on one of the stations may seem like getting off to a slow start. However, to one who understands the tremendous importance of the missionary's ability to converse in the language of the people to whom God has appointed him to cultivate friendships, become acquainted with intimate spiritual problems, and to effectively convey the message of redemption, it is time well spent.

The foreign mission boards of our Church recognize this vital phase of missionary training and have seen to it that most appointees have received some preparation in the fundamentals of language learning before going to the field. Merilyn and I are thankful for the time spent at the Summer Institute of Linguistics at Norman, Oklahoma, last summer.

What should be of special interest to you at home, though, is the fact that our Ethiopia Mission has an entirely different approach to learning Amharic than the other missions here. Many fellow missionaries raise their eyebrows when they learn we

An Ethiopian school boy

study at home rather than at an established mission or professional language school. But wait—the two of us spend five hours a day with Felege Tibeb, an Amharic-speaking Ethiopian who knows English quite well, as compared with one or two hours, if any, with such an "informant" in the schools. Which sounds to you like the faster way to learn to speak Amharic? But our study is not without guidance. We use, among other things, the "Cummings Manual," developed by Miss Esther Cummings, of the Biblical Seminary in New York. Her father, Dr. Thomas Cummings, was one of our own missionaries in the Punjab and a pioneer in the field of practical linguistics.

Another interesting feature of our language learning is the practical experience we get in using the language with our watchman-gardener, Tesema, and houseboy, Erdado. There is much room for improvement here, however, as is demonstrated by the morning we had for breakfast poached eggs which had actually been scrambled in boiling water!

We are learning spiritually useful material as well, such as will help us identify ourselves with God's people in Ethiopia. Memorization of the Lord's Prayer, the Apostles' Creed, and Scripture portions is included in the first part of our course. We enjoy attending the local evangelical church, which has grown out of the activity of our mission, and we find to our joy and encouragement that we understand a bit more of the Amharic service each week.

FOCUS ON ETHIOPIA

Reprinted by Permission of the Ethiopian Ambassador, Yilma Deressa, Washington, D. C.

(Continued from January 1954 *Missionary Horizons*)

ETHIOPIAN FOREIGN POLICY

Friendly and cooperative relations with the United States in full support of the principle of collective security are at the foundation of Ethiopia's foreign policy. This year marks a half-century of U. S.-Ethiopian diplomatic relations.

The nation which tested the League of Nations on the principle of collective security in 1935, and found it wanting, was one of the first to come to the support of the United Nations when the General Assembly condemned Communist aggression in Korea and asked member nations to assist in halting hostilities.

Ethiopia and the United States first exchanged diplomatic missions in 1904. As a few landmarks of that half-century of relations, Ethiopia points to U. S. refusal to recognize Italy's annexation of their homeland in 1935, U. S. assistance in securing the return of Eritrea to the Empire, Lease-Lend aid immediately after the 1941 liberation, the liberal terms granted on surplus property and equipment after the end of World War II, and U. S. Point Four assistance in the last few years.

Ethiopia was a charter member of the United Nations and today is also a member of the UN's Food and Agricultural Organization, the International Bank and International Monetary Fund, the International Civil Aviation Organization, the Postal and Telegraph Union and the World Health Organization. She was also member of the United Nations Reconstruction and Rehabilitation Agency and the International Refugee Organization.

Twenty-five nations maintain diplomatic missions in Ethiopia.

FEDERATION OF ERITREA WITH ETHIOPIA

Except for brief incursions of foreign invaders at various times between the tenth and fifteenth centuries, the present federated province of Eritrea was a part of Ethiopia from pre-Biblical times until the 1880's, when Italy captured the ports of Assab and Massawa, and established the Italian colony of Eritrea. Since Italy had also occupied the Indian Ocean coastline, Ethiopia was for the first time cut off from her outlet to the sea.

Immediately after the liberation of his country in 1941, the Emperor began international negotiations for the return of Eritrea to Ethipoia. The United Nations adopted a resolution recommending federation in December, 1950, and the formalities of federation were concluded on September 15, 1952.

Under terms of federation, the Emperor has ratified the Eritrean constitution, which provides that the government of Eritrea will have full control over its own internal affairs. Foreign and interstate commerce, defense and finance are administered by the Ethiopian government.

THE ETHIOPIAN GOVERNMENT

Ethiopia is governed as a constitutional monarchy, under which the Emperor's authority is shared by a Council of Ministers, similar to the U.S. President's Cabinet, a Parliament and a judiciary system.

The entire country is divided into 12 provinces, each with its own governor. All government functions except for Eritrea's internal affairs, are the responsibility of the central government.

These continued articles are excerpts from the booklet entitled "The Visit of His Imperial Majesty, Haile Selassie I, Emperor of Ethiopia." The booklet was presented to invited guests, including Dr. Glenn P. Reed, at a reception in honor of His Majesty during the Emperor's visit to America in 1954. This visit to the United States came as the consequences of his long-standing interest and admiration for America, and of the invitation by President Eisenhower. The Emperor arrived in Washington on May 26 to be the White House guest of the President and Mrs. Eisenhower. During his two months in America he visited cities from coast to coast, including trips to Canada and Mexico.

The members of the Chamber of Deputies, the lower house of Parliament, are elected. Members of the Senate, the provincial governors and the judiciary are appointed by the Emperor with the advice of his Council of Ministers. The Parliament is now studying the draft of a revised constitution, to replace the one adopted in 1931, which extends the franchise to groups which do not now enjoy it, reinforces civil rights, and grants women the right to vote.

Although much of Ethiopia's government in the past has followed the British and Scandinavian pattern, the new constitution, and particularly its section dealing with civil rights, follows the U.S. pattern more closely. Jury trialls are the exception, rather than the rule. A commission of Ethiopian and European legal experts is now working to codify all civil, commercial and criminal law in the Empire.

Kadis courts have been established to apply Islamic law in cases where the litigants are Moslems and which involve the Mohammedan religious laws concerning the personal status of individuals or families.

(To be continued)

PROGRAM SUGGESTIONS

We have arrived at Africa in our theme, "By Faith We Walk the Christian Road." Our approach this time to the study of our mission fields in Africa is that of looking for "Progress Signs Along the Way."

One hundred years in Egypt,
Fifty-five years in The Sudan,
Thirty-five years in Ethiopia.

What hath God wrought through us in our Christian missions and the indigenous Churches that have grown up there?

Our faithful Associate Editors for Egypt, North Sudan, South Sudan and Ethiopia, namely, Mrs. Walter J. Skellie, Mrs. Leander Finley, Mrs. A. Mac Roy and Mrs. Ruth L. Walker, have secured articles from their co-workers on the present signs of progress and their future hopes. (Our thanks to all, Associate Editors and writers.) They have taken for granted a foundation knowledge of the mission work we have in these countries. It would be impossible within space limitations, to go back to the historical beginnings each time we study this work, however, some groups, especially new ones, may wish to draw on resources, historical and descriptive. For them the WGMS Literature Dept. suggests:

EGYPT

May We Introduce Egypt ..... 40¢
Epic of Egypt ..... 25¢
Epic & 9 varied leaflets (Bargain) ..... 40¢

THE SUDAN

May We Introduce the S. Sudan ..... 35¢
Pioneering for Christ in Sudan ..... 35¢
Pioneering & 8 leaflets (Bargain) ..... 45¢

ETHIOPIA

May We Introduce Ethiopia ..... 30¢
The River of Life in Ethiopia ..... 30¢
Onesimus Nesib (Bible translator) ..... 3¢

The U. P. Book Store announce these new publications:
Red, Rash and Religious—D. McClure $2.50
The Sudan, Its Life & People ..... 5¢

Former issues of *Missionary Horizons*, as Jan. 1954, will be helpful.

A *Prayer Cycle* and a map are indispensable. The Literature Dept. has a map with all of our Africa stations indicated. ($1.25)

Round-table fashion, three or four people might present the program, one person for each country. Instead of set speeches, the development may be conversational. Use blackboard or chart for listing (as they are given), "points" of progress all should remember. Or, the program participants may decide upon certain types of progress, such as Literacy, and let each Round-tabler speak for that in each country. A missionary wrote the poem, p. 449. Use it. Comment on the cover picture. Identify each of the four pictures as to country represented and whether it is typical of progress or of non-progress.

Invite a Sabbath School class of little children to dramatize "Moses", p. 488, or in their own original way. Five minutes for it, as an introduction to, or following the Worship Service. Moses is splended character for this program, as we call the Roll of O.T. Faithfuls. He spent many years in Egypt. In addition to Mrs. Patterson's well-planned material suggested, there is an almost unlimited supply of books and material on Moses. (Several are listed, p. 450.) Who can measure the extent and influence of the faith of Moses?

Learn from your young people about the NILE project and the work camp planned for July in which a selected number of American and Egyptian youth will join in erecting the conference buildings, gifts from the youth of America to the youth of Egypt.

Inauguration Of Centennial Year, Sialkot

By MARGARET E. BALLANTYNE, Sangla Hill, Pakistan

DECEMBER 30th by tonga, bus, bicycle, car, and train the officers of presbyteries, presbyterials, and the mission began gathering at Sialkot to celebrate the beginning of our centennial year. The five mission bungalows of that city housed us all, and the district meeting tent brought from Gujranwala served as our dining room. We wore our wraps to everything, and some even had blankets with them besides. If the Kellys and Reverend Black, our visitors from America, missed central heating, they did not mention it.

It was good to see the older mission children who are away at boarding school for so many months each year that many have become almost strangers to us. They entered into the fun of the first evening, when with games and laughter we remembered our first hundred years. Though there was frequent mention of our pioneer missionary, it was interesting that no one guessed the charade on his name as Audrey ANn Campbell DREW a picture of Dr. Vroon trying to GORe Dr. DONald Black.

Friday morning after a frosty and good breakfast in the tent we went to the meeting room of the first school to be built for boarding girls and listened to Ruth Audrey, Dr. Hunsberger, Robert Foster (reading Dr. R. R. Stewart's paper) and Dr. Harris Stewart give resumes of a century of God's dealings with the Punjab that stirred our hearts mightily. After lunch we were further profoundly moved as we listened to four men from Rawal Pindi — Dr. McAuley, Professors Daskawie and Stanley Luke, and Arthur Khan tell of the struggle and triumph in their own or their forebears' lives when they accepted Christ.

Late that afternoon we had a chance to examine the pictures and souvenirs of the past century and remember especially our great host of loved ones in America who are partners in our church and mission. Then we went to the nearby mission cemetery to pay our respects to many of the family who had gone on before. When we were mission children many decades ago, that cemetery was a favorite place for us to go. We especially loved the grave of the little McClure baby, and prized the marble lamb on its stone. We felt that those whose graves are there were surely among the "innumerable cloud of witnesses" who were rejoicing in our Centennial too.

At the evening meeting Dr. Kelly and Dr. Black gave stirring messages, and afterwards Mrs. Kelly on behalf of the WGMS, presented to Mrs. Harris J. Stewart the thirty-year service pin they had presented to her mother-in-law, Mrs. Robert Stewart in 1912, covering a period of service of eighty-six years. During the two-year interval between the service of these two ladies, Miss Mabel Stewart and Dr. Harris Stewart were both on the field. Our hearts were filled with joy at the special remembrance of the family that has given such distinctive service during the greater part of the century we were celebrating.

I had another private cause for rejoicing that Gad has permitted our own family to serve Him in the beloved land "unto the third generation" in the person of our niece, Dr. Margaret Ellen White in the United Christian Hospital, Lahore and that she could be present at our celebration.

The day closed with a communion service led by Dr. Milne, with all of us closely packed into the living and dining rooms of the district bungalow at Hajipur, a place filled

(Continued on Inside Back Cover)

THE RIDDLE OF THE CHANGED CALENDAR

Adapted by EVELYN W. RUTHERFORD
Written for the American Tract Society

What mighty earthly monarch decreed and ordained the rise and fall of the tides? We all know there was none. It is a decree of Nature, of a force not set in motion by man nor could the entire human race do anything to check its regular flow and ebb.

Again, what mighty earthly monarch decreed or commanded, or even suggested, that all civilized peoples should date their calendars backward and forward, B. C. and A. D. from the birth of Jesus Christ?

History furnishes no clue to this question; for there never was such an edict; no such suggestion ever came from the lips or the pen of any world potentate. Each human ruler would much prefer to impose upon the face of history a date-system whereby some great deed or victory of his own should forever be commemorated. Such futile attempts were repeatedly made; some even simultaneously with the slow, but inexorable, forward march of the Christian calendar.

The most notable attempt in modern days to find a new starting-point for civilized time was that undertaken by France in 1793. This "Revolutionary" calendar fell with the cause it represented. It lasted just thirteen years, and its only legacy to history is the tangle of dates which confuses the records of these thirteen years.

Ancient history also is strewn with these forgotten waymarks of time—Babylonian Eponyms, Greek Olympiads, Roman consulates. For centuries before the birth of Christ, the letters A.U.C. designated the founding of that great City—Rome. And yet, when, and by whom, was it decreed that the letters A.U.C. should give place to A.D. and B.C.? No imperial edict forced this change; yet all civilized time bears the signature of Jesus Christ. How did this come to pass? Again history is mute in answer to this question.

Who is the person to whom the whole civilized world gives daily recognition?

He was a humble inhabitant of an obscure town in a small province of the then-existing Roman Empire. His public life was short. He wrote no book, he overthrew no government, he left no great band of highly influential followers. In fact, after three brief years of pedestrian itineraries, he was put to death as a criminal. His followers, few and humble, forsook him and fled.

To those who reject the claims of Jesus as being equal with God, as being God the Son, the very almanac of the modern world is an incredible absurdity.

If a jury of historians had to explain, on purely historical grounds, the letters A. D. and B. C., which now serve universally as the point from which civilized time is reckoned, they must report that "some force," mysterious in origin, and independent of human will, but with

Reprinted by permission of American Tract Society. This article is available from the Society in Tract form, 21 W. 46th St., N. Y. 36, N. Y.

range and energy sufficient to affect all civilized nations, and persistent enough to run through all the centuries, has "somehow" put the impress of Christ's hand on all history. What possible explanation is there for this enigma?

Here is a peasant in the darkest age of the world; he lived in a subject province; he never wrote a sentence that has been preserved; he died when he had scarcely reached manhood; and he died cast out by his own race, and abandoned by his scanty band of followers.

And yet, twenty centuries after he hung upon a cross, his birth is accepted, by believers and unbelievers alike, as the point from which all centuries are dated. Every morning all the newspapers of the world, even though some are impregnated with hatred and ridicule of Jesus Christ, adjust their dates to His cradle. The very dates on our checks and letters, all governmental records, all legal documents, all literature, yea, all, are unconsciously a testimony to the birth of Jesus Christ.

There can be but one explanation for this riddle of the "Changed Calendar." It is that He who hung upon that Roman cross, was, as He claimed, more than man, that He was, in fact, God incarnate, God in the person of His Son—Himself the Creator of Time. And this Lord of Creation performed upon that Cross a far mightier work than all human achievements put together—namely, the Redemption of the human race; available to all who will believe and receive Him as Redeemer and Lord.

All things that are on earth shall wholly pass away,
Except the love of God, which shall live and last for aye.
The forms of men shall be as they had never been;
The blasted groves shall lose their fresh and tender green;
And the great globe itself, so the holy writings tell,
With the rolling firmament, where the starry armies dwell,
Shall melt with fervent heat—they shall all pass away,
Except the love of God, which shall live on and last for aye.

—William Cullen Bryant

OUR PROGRAM

Friday, April 15

Afternoon

REGISTRATION

OPENING ASSEMBLY: Mr. George Walter Smith, Chairman, Executive Committee of UNITED PRESBYTERIAN MEN, lawyer, and Chairman of the Board of Christian Education.

Evening

DINNER

ADDRESS: Dr. Elton Trueblood, nationally known layman, philosopher, educator, speaker, and author of some thirteen books. Presently Chief of Religious Information, U. S. Information Agency, Washington, D. C.

HOUR OF INSPIRATION AND FELLOWSHIP

CLOSING MEDITATIONS

Saturday, April 16

Morning

BREAKFAST

ASSEMBLY

FIRST AND SECOND DISCUSSION GROUP SESSIONS

RECESS

Afternoon

LUNCHEON

ADDRESS: S. J. (Jap) Patterson, a real man's man, popular Dean of Denominational Men's Work Secretaries. Tarkio College graduate. Secretary of the Division of Men's Work, Presbyterian Church US.

"Not My Will,

Our Purp

"To provide an opportunity for UNITED PRE . . . to learn . . . to listen . . . to contribute cre bilities as Christ's Men-of-the-Church."

Our Set

Spring Mill Inn, a modern Inn nestled in the is awaiting the arrival of more than two hundred convene for their First Annual Meeting on Apri

Initially settled following the War of 181 quarries, and inn trade. Reaching its peak of pro promised great things for Spring Mill Village, v commercial center of the region. But the railroad north of the community—and that was the end only to be restored by those who saw in its dust pioneer founder. Today this historic site and ev walls and floor has been restored. Complete in d replica of the life 100 years ago.

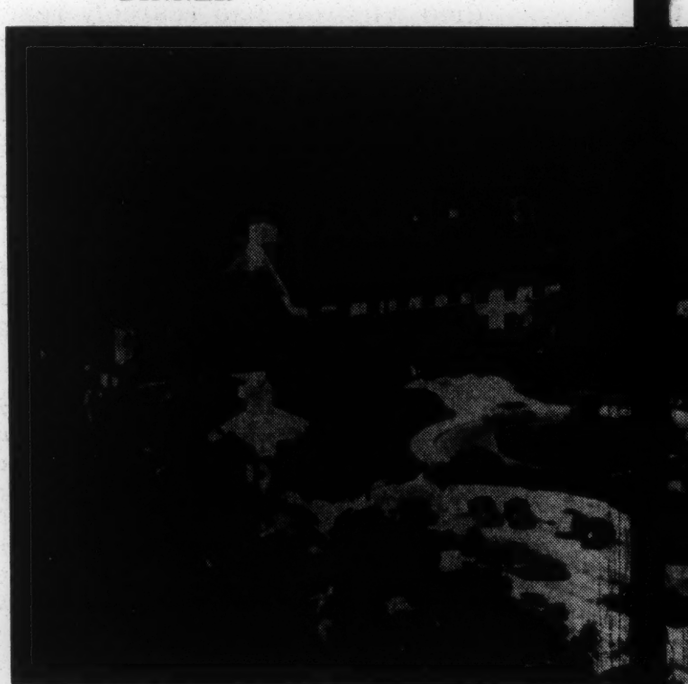
Thus, it is in this healthy and adventure om will, each in his own way, humbly but cou ge siastic ways to accomplish the personal resp ns meeting: ". . . not My will, but Thine . . ."

THIRD AND FOURTH DISCUSSION GROUP SESSIONS

RECESS

Evening

DINNER



Spring Mill Inn in the mid of

ll, But Thine"

Purpose

D PRESBYTERIAN MEN . . . to fellowship ute creatively . . . to face up to our responsi-

Setting

l in the pioneer atmosphere of southern Indiana, hundred United Presbyterian men when they on April 15.

of 1812, Spring Mill thrived on its gristmill, of prosperity in the 1850's increased commerce llage, which had developed into the social and railroads came and ran their lines several miles he end of Spring Mill. Thus Spring Mill died . . . its dust a remarkable memorial to the life of its and every appointment that decked the various ete in every detail, the village now stands as a

ure ome setting that the men of the meeting ou geously seek more effective, more enthu- esp nsibilities embodied in the theme of the

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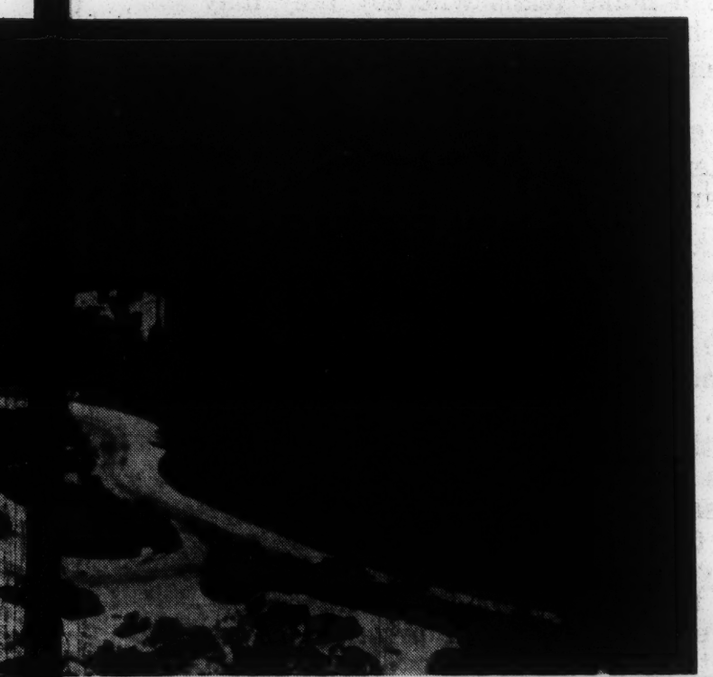
ADDRESS: Dr. Addison H. Leitch, outstanding United Presbyterian speaker and writer. President-elect, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Pa.



id of the beautiful Hoosier hills

DAN WOLFE

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!

Lift high the Cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man,
Rise up, O men of God!

—William P. Merrill

ELECTION OF OFFICERS

FUN AND FELLOWSHIP

INSTALLATION OF OFFICERS

CLOSING MEDITATIONS

Sabbath, April 17

Morning

BREAKFAST

RECESS

ASSEMBLY

FIFTH DISCUSSION GROUP SESSION

FINAL ASSEMBLY

ADJOURNMENT

MORNING WORSHIP SERVICE: Dr. Albert E. Kelly, Moderator of the General Assembly of the United Presbyterian Church of North America. Executive Secretary-Treasurer, Board of Administration.

Afternoon

DINNER

5 GROUP DISCUSSION SESSIONS Presided over by leading laymen and led by Board Secretaries. Subject: "Facing up to our responsibilities as Christ's men-of-the-Church in Stewardship and Evangelism . . . in Home Missions . . . in Foreign Missions . . . in Ministerial Pensions and Relief . . . in Christian Education."

Music and Song for the meeting will be under the able direction of Professor Newell Fitzpatrick, graduate of Knoxville College and Head of the Department of Music, Knoxville College, Knoxville, Tennessee.

Editorials

LENT AND EASTER

"All this I did for thee,
What hast thou done for Me?"

The season is heavy with the fragrance of lilies —symbols of the loving gifts of our Creator. Christ gave Himself for us. What are we giving and doing for Him? Perchance "giving up" in martyr-like spirit some choice food or pleasure for the duration? Can we not hear Him say, "Not these things, but your pride, your selfishness, your unkind thoughts, your cluttered living . . . will you leave them all behind and come for a closer walk with Me along the Christian Road?" Will we?

EASTER RADIO PROGRAMS

The Betrayal and the Crucifixion will be heard over ABC radio network from 5:30 to 6:00 P.M. (EST) on Palm Sunday, April 3; *The Resurrection,* on Easter, April 10. They are the Easter programs of "The Greatest Story Ever Told."

WOMEN, HELP THOSE MEN . . .

The admonition of Paul (Phil. 4:3) in reverse, might be, "Women help those men . . ." as the first national meeting of UNITED PRESBYTERIAN MEN approaches. It will be to the men of our denomination what the WGMS Convention has come to mean to the women. A three-fold plan for *helping those men* fortunate enough to be registered for Spring Mill Inn:

1. *Help* them make plans whereby they may be away from home and work duties.
2. *Help* them while they are away—through prayer and by doing countless tasks they would do if they were at home.
3. *Help* them when they return, zealous to make Christian everyday living a reality—together.

GLAD OR SORRY — WHICH?

If you had asked the printer in October to produce 28,500 *Program Calendars* for 1955 and now find that not one is left to fill orders that are still coming in, would you be glad or sorry.

We rejoice that they are being used in many mission groups as a program guide; we are sorry that we must say, "Please do not order any more 1955 *Program Calendars.*" We rejoice in the gracious words of commendation that have come from those who use them; sorry we find it impossible to reprint more since the cost of printing only a few is prohibitive.

SPRING TIME IS CULTIVATION TIME

Cultivation time, yes, to sow in faith the seeds that will produce the flowers of the June time and harvests of the autumn.

April, May and June are three months of the year when your Magazine Staff seek to cultivate special interest in *new* subscriptions to *Missionary Horizons*. Again you have the opportunity to help determine the "amount of rainfall" at the "Summer Shower" scheduled for Buffalo on the afternoon of June 17.

Five new subscriptions for $6.00 when all are ordered by one group at one time. Any number of *new* subscriptions may be added to the five, at this special rate of $1.20 per subscription. *Renewals* always $1.50 whenever they are sent in.

Post cards have been sent to all Presbyterial Presidents, Presbyterial Literature Secretaries, Convention Delegates, reminding them of the part all may have in making the Convention "Magazine Shower" a regular deluge. To each Missionary Society President a letter has been sent enclosing an order blank, and under separate cover, several sample magazines. Our request is that each President attempt to secure 5 or more *new* subscriptions from *families* not now subscribing to the Magazine. Our goal is 20,000 subscribers before the end of 1955. Our greater goal is that the splendid information on our mission work be a part of the regular reading in *every* United Presbyterian home.

Of course, anyone may send new subscriptions and renewals at any time. You need not wait to send for the Buffalo Convention Magazine Shower, but may do so now, if you wish subscriptions to start sooner. Special offer is for the three months, only!

THE WGMS CONVENTION
TO BE HELD IN BUFFALO, NEW YORK, JUNE 14-17, 1955

1. Registration and all meetings will be held in Samuel B. Capen Hall, University of Buffalo. The University is located at 3435 Main Street, Buffalo 14, N. Y.

2. Provision has been made for all delegates and visitors to reside in the dormitories at the University.

3. All who wish accommodations at the Convention, write at once to the chairman of the Registration and Assignment Committee, Mrs. Roy W. MacKay, 197 Crowley Avenue, Buffalo 7, New York. Please enclose registration fee of $2.00.

4. Accommodations consist of rooms with two single beds. If you desire a single room or if you have a choice of roommates, please advise at the time you send your registration to Mrs. MacKay.

5. Board and room will cost $26.75. This includes tips.

6. Meals will be served in the dining-room of Norton Hall.

(*Miss*) *Charlotte M. Moore,* Chairman of Publicity Committee

ATTENTION PASSENGERS TO BUFFALO WGMS CONVENTION

Through *Missionary Horizons* you have been informed of the possibility of special buses from the Pittsburgh Greyhound depot for those from the Pittsburgh, Pa., area and adjoining areas attending the WGMS Convention at Buffalo, N. Y., June 14-17.

These special buses will also stop enroute at local Greyhound depots at the following places to pick up passengers, but at the same cost as from Pittsburgh: Warrendale, Zelienople, Mercer, Meadville, Erie.

Cost: Round Trip from Pittsburgh, Pa., to Buffalo, N. Y.....$8.50

It is our plan that the special buses will be available not only for those desiring to return to Pittsburgh early Saturday morning June 18, but also for those, after making the Convention tour to Niagara Falls Saturday morning June 18, who are returning to Pittsburgh later that same day from Buffalo. The tour to Niagara Falls planned by the Local Convention Committee will be four hours. Schedule:

June 14, leave Pittsburgh 8:00 A.M., DST.
June 14, arrive Buffalo 3:35 P.M., DST.

* * * * * * *

June 18, leave Buffalo 8:00 A.M., DST.
June 18, arrive Pittsburgh 3:35 P.M., DST.

OR

June 18, leave Buffalo, after Niagara Falls tour, 2:00 P.M., D.S.T.
June 18, arrive Pittsburgh.....9:35 P.M., DST.

To determine the exact number of passengers returning directly to Pittsburgh Saturday morning; and also to determine the exact number of passengers planning to return to Pittsburgh later that same day after the Niagara Falls tour, kindly do *not* send money, but tear off and return the following Questionnaire at once to Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa.

QUESTIONNAIRE (Answer YES or NO)

I will make *round trip* in Special Bus from Pittsburgh (or from pick-up stop) to Buffalo.....
I will make *round trip* in Special Bus from Pittsburgh (or from pick-up stop) to Buffalo, but returning after Niagara Falls tour.....
I am departing from Pittsburgh Greyhound depot.....
I desire to be picked up at (write in name of place to be picked up).....

Presbyterial..... Name.....

Address.....

.....

.....

ATTENTION PASSENGERS FROM CHICAGO, ILLINOIS

Via the New York Central Railway, the round trip from Chicago, Ill., to Buffalo, N. Y., is $33.33 including tax. However, if tickets are purchased in groups of three or more, the fare is approximately 25% less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket.

Schedule via New York Central:

Leave Chicago CST, 10:40 P.M.	Leave Buffalo EST, 8:10 A.M.
Arrive Buffalo EST, 9:50 A.M.	Arrive Chicago CST, 5:35 P.M.
or	or
Leave Chicago CST, 9:55 A.M.	Leave Buffalo EST, 1:45 P.M.
Arrive Buffalo EST, 9:55 P.M.	Arrive Chicago CST, 12:45 A.M.

President's Page

PRECIOUS PROMISES

"The promises of God are to the believer an inexhaustible mine of wealth—They are the surgery in which the believer will find all manner of restoratives and blessed elixers—Blessed is he who is skilled in heavenly pharmacy and knoweth how to lay hold on the healing promises of God—They are to the Christian, a storehouse of food." (*Spurgeon*) Christian grace and character can be attained if the promises of God are taken into our hearts.

Three beautiful promises nestle together in the Book of Deuteronomy, Chapter 33. *"As thy days, so shall thy strength be"*—(Maybe this is the lesson God was trying to teach us when he sent the manna to his children in the wilderness); *"Underneath are the everlasting arms"*—(perhaps the writer of the Book had seen an eagle teaching its young to fly, and used the comparison to show how much we need God's protection and his help.) The third promise—*"The eternal God is thy refuge,"* states in poetic words the certainty that we have a sanctuary where our strength can be renewed like the eagle's. There are times in life when we need a refuge. It is then we seek assurance that God will shelter us and those for whom we pray, beneath his protecting wings.

When critical issues face us and haunt our hearts we do well to pause and ponder the healing promise: *"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land."* II Chron. 7:14. This is a tender promise, one revealing the love of a Father's heart. It is the Lord speaking in a message of universal reach and application. Humility, prayer, and repentance—these three words give a brief outline for meditation and study.

"Draw near to God and he will draw near to you." James 4:8. What a promise this is:Through prayer God is ever ready to draw near unto us. With all the modern discoveries of science which we have made we know that there is source of power that has scarcely been tapped. Scientists have been tampering with weather, attempting to make it rain when they want it to rain. Elijah kept rain away for three and one-half years and then caused it to rain again. Paul and Silas were secure in prison and suddenly there was an earthquake and their chains were loosened. How? By prayer.

Our Lord stands today repeating a promise that should ever be a reminder to us that he is willing by his presence to come into our hearts—to clarify our thinking, refine our consciences and empower our wills. *"Behold I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me."* Rev. 3:20. To believe is not enough; to worship is not sufficient; to accept doctrine does not suffice. Friends of Jesus are challenged to begin where others leave off. The door of the gospel is now open to all. Christ calls us to let the doors and windows swing outward that the world may know this rich promise of enduring fellowship.

Mrs. Grant B. Gibson, WGMS Convention Secretary

A LOVING SERVICE ENDED

MISS RUTH BEMIS

By MRS. EDGAR B. MURDOCH, Washington, Pa.

On Tuesday, February 8, 1955 Miss Ruth Bemis, for 33 years a teacher in our mountain schools in Kentucky, received the summons to enter the presence of her Lord after an illness of three months, thus ending her loving service to the work to which she had devoted her life.

Miss Ruth Bemis, Mountain Missionary

In September Miss Bemis went to Ezel to begin what she planned to be her last year of teaching before her retirement, but it was soon apparent that her strength was not equal to the task. In November she consulted a physician and returned to the school to tell her friends that the doctor was sending her home with the verdict that she had but three months to live. They were shocked and grieved but she comforted them saying that while it would not have been her choice, yet if it was the Lord's will for her it was all right. Her strong faith and quiet acceptance of the Lord's plan for her produced a profound impression in the community having more effect than many a sermon. There was never a word of repining or rebellion, just a quiet assurance of her Lord's love and care. At no time during her illness did her faith and trust fail.

Miss Bemis began her teaching career in the mountains in 1918 at Frenchburg, before the Ezel school was established, and continued to teach there until the latter school was opened when she transferred there and helped in founding the Ezel School where she continued to teach for the remainder of her life. She was a very fine teacher, strict but just and understanding and interested in the personal lives of her pupils, sometimes discerning in them possibilities that they did not realize they possessed. She then helped and encouraged them to make the most of their abilities. Not until failing health forced her retirement did it become known how many pupils she had helped through college and sometimes through professional training. It was done in her quiet modest may without any publicity, her closest friends knowing nothing of it. During her illness letters from all parts of the country flooded in upon her, from former pupils telling her how much her influence had meant in their lives and how much they owed to her encouragement, from former teachers back through the years who had taught with her in the school and enjoyed her friendship. In her growing weakness she had the joy of knowing how many remembered her with gratitude for the help she had given. She will continue to live in the lives she has influenced.

Miss Bemis was a fine Christian woman with a faith and trust so strong that it enabled her to accept with serenity a doctor's verdict that would have tried the faith of most people. She was long an active member of the Ezel church where her services will be greatly missed. Her memory will linger like a sweet incense in school and church and community. Many will say, "We shall not see her like again." May God inspire others to seek to emulate her service.

(*Continued on Page* 495)

FAITHFUL IN MANY THINGS

MISS SALLIE E. DICKEY

By MISS BELLE THOMPSON, Brookville, Pa.

An earnest and faithful missionary of the U. P. Church was called to her heavenly home on November 17, 1954, at the age of 81 years. She spent her entire life in missionary work in the foreign and home fields of our church. She gave unsparingly of her time and talents to missionary service.

Miss Sallie Dickey was born on June 21, 1873, on a farm near Baxter, Pa. Her father was David B. Dickey and her mother, Margaret Kennedy Dickey. She had two sisters and four brothers. Her mother died when she was quite young. Her father remarried, and she had two half-sisters and two half-brothers. Of these, one brother and one half-sister and a half-brother remain.

In early life she united with the Jefferson U. P. Church near Baxter, Pa. This was in the days before we had instrumental instruments to help with the music in our churches. Her father led the singing of the Psalms for worship.

As a child she attended the country school near their home called the Ross School, in Jefferson County. Later she completed her education at Clarion Normal School at Clarion, Pa., graduating from this school, I am told, at the age of sixteen years. I also understand that she taught two terms of school near her home before taking up her missionary career.

At an early age she planned to be a missionary. Her cousin, Miss Kate Corbett, also from Jefferson U. P. Church, was at that time serving on the mission field in India. When Miss Corbett came home for her first furlough, Miss Sallie Dickey applied and was accepted as a missionary to India, and returned with her in 1895. She served one term in India, and after a furlough home, returned for another term, but became ill after she was

Miss Sallie E. Dickey and her brother, Mr. Hillis Dickey

there for a short time and had to return home. On recovery she did Home Missionary work and later became Field Secretary fr the WGMS until her retirement. Her niece, Ethel Fitzsimmons Shields, who helped me with this account, tells me that during her work in the U.S.A. she wrote and coached a number of pageants, also that she visited all of the Presbyteries in the U.S.A. and in her work, visited every state of the Union. Her sister, Patience Fitzsimmons visited her in Texas while she labored there. At this place she filled the pulpit for a time.

Upon retiring in 1949 she made her home with her niece, Mrs. Estella Fitzsimmons Sutton in Urichsville, Ohio, for six years. When her brother's wife passed away she felt she should help him. She spent the remainder of her life with this brother, Mr. Hillis Dickey, in Punxsutawney, Pa.

On X-Change Horizons

MOSES

A Playlet By ELAINE SPARKS, a Sixth-Grader, Clifton, Ohio

Characters:

Miriam—sister of Moses
Mother of Moses
The Princess of Egypt
The Princess' Maiden

MIRIAM: Mother, have you heard the decree of Pharaoh?

MOTHER: No, Miriam, what is it?

MIRIAM: Why, Mother, he has decreed that all boy babies be slain.

MOTHER: Oh, no! They just can't take our Baby Moses!

MIRIAM: But, Mother, how can we keep them from it?

MOTHER: Let me think, Miriam, let me think! There must be something, there must be!

MIRIAM: Can we hide him, Mother? Please let me hide him.

MOTHER: That's it, Miriam! I'll make a little basket and make it water-tight and we will hide him down by the river.

MIRIAM: Oh, that's wonderful, Mother! Let's hurry before Pharaoh's men come.

MOTHER: Miriam, will you watch Moses while I make the basket? Just sing to him. I will be done in a minute with the basket. Get his blankets and wrap him up so that he will be warm.

(*Mother and Miriam take Baby Moses to the river where they found some tall bulrushes.*)

MIRIAM: Oh, Moses, I hear footsteps. Oh, it is the Princess! (*Baby cries out*) Please, Baby Moses, please don't cry! (*Baby cries again*)

PRINCESS (*enters*): Listen, I hear a baby cry. (*Princess tells Maid to search for the baby. They find Baby Moses. Miriam is hidden nearby, listening to the Princess.*) Oh, I want to keep him, but I'll need a nurse. (*Miriam jumps out from where she was hiding.*)

MIRIAM: I know of a nurse I can get for you.

PRINCESS: Oh, how wonderful. Please go get her. (*Miriam goes to get her mother for the nurse.*)

Mrs. M. J. Bahin of Springfield, Ohio, sent this playlet, with several others, just to share with the wife of her former pastor, samples of the work in one of her Bible classes in the public school at Clifton, Ohio. However, because Moses is our Bible-character-of-the-Month, this one is appropriately printed here, and will be a surprise to both Mrs. Bahin and to Elaine.

Mrs. Bahin has been serving as Bible teacher in the Clifton school for 17 years. Two years ago, by invitation, she began similar classes in the public school at Cedarville, Ohio. Big-hearted and refreshingly jolly, she is loved by children. Fortunate are the boys and girls who have this privilege of weekday Bible instruction. Mrs. Bahin is also active in her own congregation, co-sponsoring the Teen-age Society, and superintending a large Primary department of the S.S.—Editor

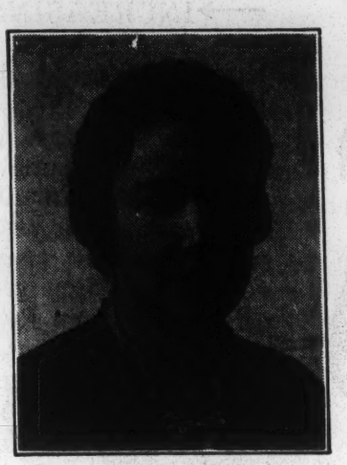
Children of Egypt playing "Baby Moses story" under direction of Miss Ruth Williamson

"Oh the power of the older sister to help decide the brother's character for usefulness and for heaven! She can keep off from her brother more evils than Miriam could have driven back waterfowl or crocodile from the ark of bulrushes. The older sister decides the direction in which the cradle-boat shall sail. Let sisters not begrudge the time and care bestowed upon a brother. It is hard to believe that any boy that you know so well as your brother can ever turn out anything very useful. Well, he may not be a Moses. There is only one of that kind needed for six thousand years. But I tell you what you brother will be—either a blessing or a curse to society.

T. DeWitt Talmage

Cleveland Presbyterial's Missionaries

Willa M. Ramsey



Ruth Ardrey

Mrs. G. Helton (J. Jardine)

Cleveland Presbyterial has prepared for its members an attractive brochure in which one of three panels is given to the photograph and a brief resume of the life of each of the missionaries pictured above who are supported by the presbyterial. Miss Ramsey, serving in Pathankot, India, and Mrs. Helton on the faculty of Ezel, Ky., High School went from Cleveland Presbyterial. Miss Ardrey, now in Kinnaird Training Center, Pakistan, is from Denver, Colorado.

Cleveland Presbyterial graciously donated the cuts of Mrs. Helton and Miss Ramsey to *Missionary Horizons*. We are happy to use them first on this X-Change page.

ATBARA, NORTH SUDAN

By MINERVA CAMPBELL, Atbara, North Sudan

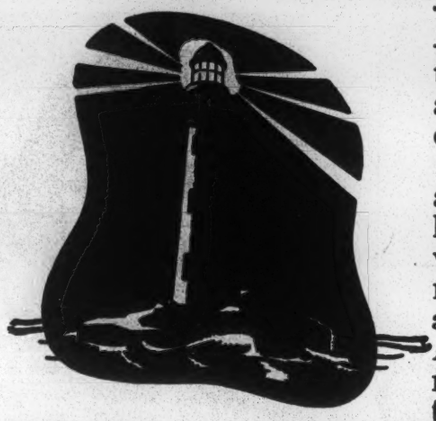
Around Atbara are level plains of smooth sand—a little rosier than buff, a little paler than salmon. Rainless storms dance nightly over the hot, crisp surface of the ground. The fine sand, driven by the wind, sifts into everything, the rooms, the beds, your hair. The earth at noontime burns with the quenchless thirst of ages. In the sky scarcely a cloud is seen. Sometimes at night, clouds gather, but no rain falls. The moon and stars are crisply outlined each evening.

Through this desert flows the Nile—reddish brown in color—moving swiftly past our town. The river can be seen from our mission. Where the water soaks into the ground there grows an avenue of trees and grasses, which seem very beautiful by contrast with what lies a few yards beyond. The Nile is vital to this land. The land is hot but the Nile is cool. The land is parched, but here is abundant water. The brownness of the town is relieved by the greenness of the river banks. The Nile supplies, by means of ditches, the greenness of our garden. Without it, there would be no green whatsoever, only desert.

Just before the sun sets, beautiful tints enliven the sky. The whole scene lives. The sky deepens often into a dark shade of blue with the rosy tints in the west. Then the sun sinks quickly. Coolness settles on the land. All of us leave the hot rooms for the coolness of the outside. We live out-of-doors until the hot sun of the day sends us looking for shade and hunting for a cover from the sun. Gradually everything darkens as the sun slips away from us. We are left in the dark, until the stars light up and the moon brightens all the landscape. The brightness of the moon, the past four days, made artificial lights almost unnecessary. I lie in bed in the clear brightness of the night and watch the waving of a huge palm tree. The winds come and sound and smell like rain storms at home. Then stillness and coolness deepen until all is rested. The land plays magic with one.

Mrs. W. R. Scott, Maplewood, Mo., 2nd V.P. of the 1948 WGMS Convention, shares this letter with "Missionary Horizons" readers. She says, "Minerva Campbell went last fall as a short-termer. We have enjoyed her impressions of Atbara, written to one of her friends, and think others would too."

This and That From Here, There, and Everywhere



→INCREASING MIGRANT PROGRAM —A larger influx of farm labor migrants than usual and a drop in the number of jobs available for them can be expected along the eastern seaboard this summer.

Increasing unemployment in industrial areas is forcing those workers into farm labor, and as a result migrants will find less work as they travel north. This was the report of Migrant Ministry leaders at their annual Eastern Regional Conference in February in Richmond, Va. They urged that relief and employment officials be alerted to the problems of jobless migrants. Plans were formulated for the 1955 summer program in migrant camps in ten east coast states to be offered by church groups under the guidance of Council of Churches' Division of Home Missions —*Religious Newsweekly*

→ "READY FOR A GREAT REVIVAL"—The United States "is ready for a great spiritual awakening and revival," is the conclusion of the National Council of Churches at its six-day Third General Assembly in Boston. "Fear and doubt are rampant. There is apparent in America a spiritual seeking and hunger," a condition which presents to the churches "a wider opportunity to preach the gospel of Jesus Christ" than ever before. "The need is for a more understanding ministry in order that the gospel may become more effective in daily life."

→ COMIC BOOK CONTROL PLEDGED—Newsstand displays of magazines featuring gaudy portrayals of sex and violence have for months raised a storm of censure from church and civic groups, and from local and federal legislators. Attempts to control either open or under-the-counter sales of such material, particularly to youngsters, have ranged from boycotts of newsdealers handling such publications to proposals of new and stricter legislation. These attempts have raised questions of how to handle the problem without dangers of censorship in a free society.

Recently the major magazine publishers themselves condemned the minority who published and distributed "salacious, repulsive, or otherwise objectionable printed matter." The current issue of Tide, national sales and advertising journal, reports a program of control proposed by the Magazine Publishing Association, which represents 375 publishers and has a combined circulation of 140 million readers an issue. Recognizing the concern of "religious, patriotic and similar groups," the MPA urged that all publishers "guard their publications against the inclusion of any such objectionable matter," and pledged cooperation in three specific areas:

—enforcement of bans against "objectionable material" through legal prosecutions by appropriate authority in the framework of existing statutes against obscenity;

—"continuing appraisal" by legislators of existing statutes with a view to necessary revisions that could be made without violating constitutional guarantees of freedom of speech and press;

—"a program of publicity" to educate the reading public as to the efects of such salacious material, especially on young people.

The Religious New Weekly

→ We wish that magazines would be equally diligent in suppressing liquor advertisements. Note these grim facts and figures taken from a leaflet, *Facts about Intoxicating Liquors* by National Reform Association.

$260,000,000—spent annually by the Distillers and Brewers in glamorous and seductive advertising to increase sales and consumption of alcoholic beverages—increasingly focused on the American Home by radio and television to make drinkers of the mothers and youth of our country.

2,185,681,333—gallonage consumption of alcoholic beverages in U.S. in 1953—per capita consumption 18.7 gallons—almost 2 gallons pure alcohol for each member of the population of the U.S. 15 years of age and upward.

$9,885,000,000—astronomical sum spent for intoxicating liquors by the American people in 1953—$61.92 for every man, woman and child in the U.S. (Authority of U.S. Dept. of Commerce).

$7,642,000.000—total estimated expenditures for educating 28,000,000 youth in the public schools of U.S. in 1952-53 school year. Per capita $47.92. (Authority of N.E.A. Bulletin). Thus $1.30 is spent for liquor for every $1.00 spent for public schools.

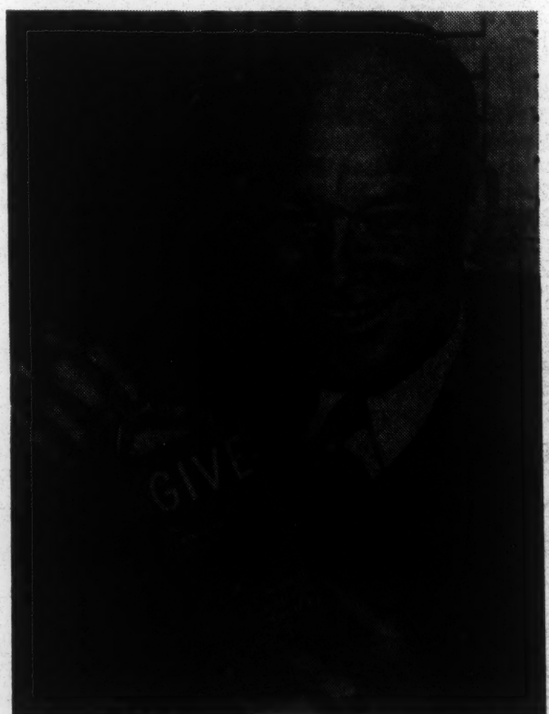
→SURVEY CHARTS POPULATION TRENDS—America is becoming more and more a land of pre-school age youngsters and aging adults, but the nation's churches still gear their programs to other population groups now in actual decline. This fact was revealed in the findings of a study of population trends by Division of Christian Education of the NCC.

In 20 years time, the number of Americans 64 or older will jump from about 14 million to more than 20 million, while the increase of children under five years of age will outstrip all other age brackets. Confronted by this, the churches will have to do some radical rethinking and re-planning of their programs if they are going to do a competent job in their ministry, the report states.

Dr. Richard E. Lentz, of Chicago, executive director of the Council's department of family life notes that "both age groups on the fastest increase are largely leisure-time groups. The development of adequate church programs for those thousands of additional young people and older persons imposes greater financial strains upon the churches because the number of persons of maximum incomes—the middle age groups—is and will be declining for next 20 years," he said. —*Religious Newsweekly*

→CANCER CONTROL—President Eisenhower is setting a good example in giving to the American Cancer Society. Annually the chief executive issues a proclamation designating April as "Cancer Control Month." Doctors are saving lives from cancer, but not fast enough, hence this all-out educational and fund-raising campaign to fight cancer, man's cruelest enemy.

The symbol of the Cancer Society is the sword with serpents entwined around its hilt, symbolizing the most determined attack in our history on cancer. It has become the Sword of Hope for thousands of former cancer patients whose lives were saved because of early detection and prompt treatment.



Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

"Ye call Me rich and ask Me not,
If I condemn you, blame Me not."

FINAL LIST OF 1954 LIFE MEMBERS

540. Mrs. Mary Evaline Hutchman Toepfer, In Memoriam. By her daughter, Margaret Toepfer, Ligonier, Pa.

836. Mrs. G. M. Shrum, Seattle, Wash. By herself.

981. Mrs. Belle Mild, West Middlesex, Pa. By Willing Workers Society, Lebanon Church.

982. Mrs. Louise Hopkins, West Middlesex, Pa. By her aunt, Mrs. Neva Allen.

983. Miss Mary Richey, New Concord, O. By Mrs. Gerrit DeJong.

984. Miss Odessa Caldwell, New Concord, O. By Mrs. Nellie S. Dennison.

985. Miss May Fisher, New Concord, O. By friends.

986. Mrs. W. A. Mintier, New Concord, O. By friends.

987. Mrs. Faun Schofield, Mt. Perry, O. By her sons: John, Don & Phil.

988. Mrs. Elizabeth Moore, Mt. Perry, O. By her aunt, Mrs. H. W. Boyd.

989. Mrs. Jesse C. Patterson, Zanesville, O. By Mary McCutcheon Missionary Society.

990. Mary Lee Fontaine, Zanesville, O. By Margaret Markley.

991. Margaret Markley, Zanesville, O. By Mary Nola Missionary Society.

992. Mrs. Forrest Winland, Zanesville, O. By Sarah Hannah Missionary Society.

993. Mrs. Neill Glasgow, By a friend, Antrim WMS.

994. Sara P. Wilhelm, New Concord, O. By Iva and Mabel McConagha.

995. Miss Laura Giffin, Cambridge, O. By her sister, Mrs. Frank Ratliff.

996. Mrs. Apolena Cole, Amoret, Mo. By her True Blue S. S. Class.

997. Mrs. Ruth Richter, Manhattan, Kans. By Anna M. Reed Missionary Soc.

998. Mrs. L. G. Wreath, Manhattan, Kans. By her husband.

999. Mrs. G. F. Germann, Manhattan, Kans. By her husband and children.

1000. Mrs. John Harkins, Ottawa, Kans. By friends in the Berean Guild M. S.

1001. Mrs. Robert S. Lemon, Mission Kans. By Dorcas Missionary Society, Pittsburg, Kans.

1002. Mrs. Belden Legge, Pryor, Okla. By Mr. & Mrs. Robert Bitner, Pittsburg, Kans.

1003. Miss Loraina Brown, Pittsburg, Kans. By Mrs. C. E. Wells.

1004. Mrs. E. E. Caylor, Pittsburg, Kans. By friends in Dorcas Missionary Soc.

1005. Miss Lillian Huffman, Pittsburg, Kans. By Mrs. J. T. Stewart.

1006. Mrs. D. E. Funston, Topeka, Kans. By Freda Montgomery.

1007. Miss Julia McKee, Topeka, Kans. By Miss Ona Tweedy.

1008. Mrs. Elsie Humphrey, Americus, Kans. By her granddaughter, Mrs. Fred Hetrick, Topeka.

1009. Mrs. R. D. Lowe, Victoria, Texas. By her mother, Mrs. W. P. McAtee.

1010. Mrs. Donald Hamilton, Le Claire, Ia. By her husband.

1011. Mrs. Dora McClellan, Washington, Ia. By a friend.

1012. M. Clare Whiteman, Burlington, Ia. By herself.

1013. Mrs. James Clegg, Ainsworth, Ia. By Women's Association.

1014. Mrs. John P. Koehler, Ainsworth, Ia. By Women's Association.

1015. Mrs. Robert Kleese, Washington, Ia. By Mr. & Mrs. R. J. Kleese.

1016. Mrs. Lloyd Haney, Washington, Ia. By Dr. & Mrs. Evert L. Haney.

1017. Mrs. Clyde Barner, In Mem. By friends of Mercer, Pa. U.P. Church.

1018. Dona Faye McVicker, Canonsburg, Pa. By a friend.

1019. Peggy Cage, Canonsburg, Pa. By a friend.

1020. Miss Shirley Schwartz, Pittsburgh, Pa. By a friend.

1021. Mrs. I. Constantino, Pittsburgh, Pa. By a friend.

1022. Mrs. Janet Lee, Pittsburgh, Pa. By a friend.

1023. E. Jean Mackintosh, Pittsburgh, Pa. By her mother.

1024. Mrs. Charles E. Le Suer, McKees Rocks, Pa. By Mr. & Mrs. W. D. Glass.

1025. Mrs. Charles R. Puhlman, Jr. Pittsburgh, Pa. By K.T.A. Bible Class, Union Church.

1026. Mrs. H. M. Carman, Oakdale, Pa. By Mrs. W. V. Ritchie.

1027. Mrs. Earl Cooper, Oakdale, Pa. By Mrs. Z. R. Scott.

1028. Mrs. Howard Peters, Oakdale, Pa. By Mrs. George Robinson.

1029. Mrs. J. B. Beswarick, Pittsburgh, Pa. By Mr. & Mrs. J. D. Beswarick.

1030. Mrs. G. B. Todd, Oakmont, Pa. By a friend.

1031. Mrs. B. Hilty, Oakmont, Pa. By Mrs. H. L. Oberlin.

1032. Mrs. C. G. Young, Oakmont, Pa. By a friend.

1033. Mrs. William P. McMillin, Oakmont, Pa. By a friend.

1034. Mrs. Thomas Armstrong, Wilkinsburg, Pa. By Mrs. Elmer B. Hankey.

1035. Mrs. Richard G. Averell, Wilkinsburg, Pa. By Mrs. Guy F. Custer.

1036. Mrs. Maud Chadderton, Wilkinsburg, Pa. By a friend.

1037. Mrs. E. J. Donovan, Wilkinsburg, Pa. By a friend.

1038. Mrs. Charles E. Holliday, Jr. Wilkinsburg, Pa. By Mrs. Earle F. Elder.

1039. Mrs. H. C. Willey, Wilkinsburg, Pa. By Mrs. Wendell R. Wineman.

1040. Mrs. George R. Wright, Wilkinsburg, Pa. By Mrs. Rebecca Atkinson.

1041. Mrs. Alberta Jordan, Carnegie, Pa. By Miss Phoebe M. Latimer.

1042. Mrs. Eleanor B. Heathcote, Carnegie, Pa. By Miss Lulu Rankin.

1043. Mrs. William H. Smith, Pittsburgh, Pa. By Mrs. Mary C. Bateman.

1044. Mrs. Genevieve McCloskey, Ingram, Pa. By Mr. & Mrs. Edw. Stotz, Jr.

1045. Mrs. William A. Lamont, Ingram, Pa. By Mr. & Mrs. Edw. Stotz, Jr.

1046. Dr. James M. McQuilkin, In Mem. By Mrs. Irene McQuilkin, Carnegie, Pa.

1047. Mrs. Mary Anderson, Verona, Pa. By friends.

1048. Anna Campbell, Pittsburgh, Pa. By Mrs. J. M. Arthur.

1049. Miss Ella Agnew, Pittsburgh, Pa. By Helen N. Kemeny.

1050. Mrs. Melvin Johnston, Pittsburgh, Pa. By Rose R. and Helen M. Simmen.

1051. Mrs. Josephine Fitzsimmons, Pittsburgh, Pa. By Mr. & Mrs. Joseph M. Holman.

1052. Miss Mame E. Huston. Pittsburgh, Pa. By nieces: Edna, Martha & Alice Kennedy.

1053. Mrs. Mary Berberich. In Mem. By her daughter, Mrs. T. Trevor. Newhams.

1054. Mrs. Elizabeth Carson, In Mem. By her daughter, Mrs. Hazel M. Grove.

1055. Lucille Thomas Anderson, Woodville, Pa. By her husband, William H. Anderson.

1056. Mrs. George W. Shaffer, Woodville, Pa. By the Rainbow Class.

1057. Mrs. George W. Smith, Pittsburgh, Pa. By Mrs. William Alvah Smith.

1058. Miss Minerva Damm, Pittsburgh, Pa. By Miss Emily Alderdice.

1059. Mrs. Rachel Emery, Pittsburgh, Pa. By Miss A. Beulah Evans.

1060. Mrs. Jean Trimble, Pittsburgh, Pa. By Mrs. Walter E. Brown.

1061. Mrs. Olive DeLancy, Pittsburgh, Pa. By Mrs. Carolyn Stobart.

1062. Deborah Blair, Pittsburgh, Pa. By a friend.

1063. Jeanette Lee Edie, Pittsburgh, Pa. By her husband, Dr. Raymond L. Edie.

1064. Edwina Hurrell, Pittsburgh, Pa. By Mrs. Edwin Hurrell.

1065. Mrs. Samuel C. McClay, Pittsburgh, Pa. By a friend.

1066. Mrs. Alfred Paulus, Pittsburgh, Pa. By a friend.

1067. Mrs. Thomas P. Tweed, Pittsburgh, Pa. By Mrs. S. A. Schreiner.

1068. Mrs. Margaret Tranter, Pittsburgh, Pa. By a friend.

1069. Mrs. Louise Clarke, Pittsburgh, Pa. By a friend.

1070. Mrs. James Daub, Pittsburgh, Pa. By Gillespie Missionary Society, Shadyside Church.

1071. Mrs. Norman Bloomer, Pittsburgh, Pa. By a friend.

1072. Mrs. Samuel J. Glass Pittsburgh, Pa. By a friend.

1073. Mrs. William J. Gray, Pittsburgh, Pa. By a friend.

1074. Miss Dorothy Hannon, Pittsburgh, Pa. By Grandparents, Mr. & Mrs. H. L. Faas.

1075. Mrs. H. N. Inghram Pittsburgh, Pa. By a friend.

1076. Mrs. Robert Krigger, Pittsburgh, Pa. By a friend.

1077. Mrs. D. H. Toland, Pittsburgh, Pa. By a friend.

1078. Mrs. David Wilson, Pittsburgh, Pa. By Dr. and Mrs. Fred M. Blick.

1079. Marion Zur Horst, Pittsburgh, Pa. By Mrs. Florence McCormick.

1080. Thelma Barbary, Pittsburgh, Pa. By Mrs. Florence McCormick.

1081. Augusta Wilmot, Pittsburgh, Pa. By a friend.

1082. Juil Waters, Oakdale, Pa. By King's Daughters.

1083. Miss Carol J. Allen, Wilkinsburg, Pa. By her aunt, Miss Margaret Vaughan.

1084. Miss Bess Cochran, Wilkinsburg, Pa. By a friend.

1085. Miss Adelaide Henry, Wilkinsburg, Pa. By Auxiliary Society of Second Church.

1086. Mrs. T. R. Martin (Elsie), Wilkinsburg, Pa. By Auxiliary Society, Second Church.

1087. Mrs. W. W. Barber, Pittsburgh, Pa. By a friend.

1088. Mrs. J. O. Entrekin, Pittsburgh, Pa. By a friend.

1089. Mrs. K. W. Hahn, Pittsburgh, Pa. By a friend.

1090. Mrs. Robert Hall, Pittsburgh, Pa. By a friend.

1091. Mrs. R. R. Hinkle, Pittsburgh, Pa. By a friend.

1092. Mrs. C. C. Coon, Pittsburgh, Pa. By a friend.

1093. Mrs. Mary Catherine Masquelier, McDonald, Pa. By Mrs. Jules Z. Masquelier.

1094. Carol Denick, Pittsburgh, Pa. By Virginia Milligan.

1095. Peggy Young, Wilkinsburg, Pa. By a friend.

1096. Barbara McKelway, Wilkinsburg, Pa. By Emma Dean Anderson Society, 2nd Church.

1097. Mrs. Sarah Parkes, Bridgeville, Pa. By Mr. & Mrs. Henry Parkes.

1098. Mrs. Mary Hastings, McDonald, Pa. By a friend.

1099. Mrs. Rose Berquist, Cecil, Pa. By a friend.

1100. Mrs. Pearl Canale, Cuddy, Pa. By a friend.

1101. Mrs. Jean Quinn Kosco, Pittsburgh, Pa. By Miss Glenn Walker.

1102. Mrs. Hazel Denzer, Bellevue, Pa. By friends.

1103. Miss Edith F. Spamer, Bellevue, Pa. By Anna M. Wolff in memory of Mrs. F. Spamer.

1104 Miss Eleanor Feerst, Bellevue, Pa. By Mary J. Glover.

1105. Mrs. Jean Patchell, Pittsburgh, Pa. By Miss Mary White.

1106. Mrs. Clarence Stroje, Pittsburgh, Pa. By Mrs. James A. Fleming in memory of her sister, Sara A. Lowry.

1107. Mrs. Clyde Mohney, West View, Pa. By the Philotheia Bible Class.

1108. Matilda Koenig, West View, Pa. By Miss Wilda Irvine.

1109. Phyllis George, Cheswick, Pa. By Mrs. James Fryer.

1110. Georgia Hosey, Cheswick, Pa. By a friend.

1111. Mrs. Florence Snitzer, Cheswick, Pa. By a friend.

1112. Miss Corrine Boles, Cheswick, Pa. By a friend.

1113. Thelma C. Wilkins, Cheswick, Pa. By a friend.

1114. Mrs. Dwight Myers, Evans City, Pa. By Mrs. Margaret Leitch.

1115. Miss Edyth Baker, Evans City, Pa. By friends.

1116. Mrs. Edna Davidson, Evans City, Pa. By friends.

1117. Mrs. Arthur Ripper, Evans City, Pa. By friends.

1118. In memory of Mrs. Isabelle Bovard; By her daughter, Mrs. Eleanor Bloom, Evans City, Pa.

1119. Mrs. Jane Hensleigh, Evans City, Pa. By Ruth and Robert Edgar.

1120. Mrs. Virginia D. Giffin, Pittsburgh, Pa. By parents, Mr. & Mrs. Wilbur T. Donaldson.

1121. Carolyn Ortmann, Bellevue, Pa. By Anna Mae Barbin.

1122. Helene McNaugher, Bellevue, Pa. By Anna Mae Barbin.

1123. Mrs. Stella Baehr, Pittsburgh, Pa. By friends.

1124. Mrs. Virginia B. Rohm, Pittsburgh, Pa. By friends.

1125. Mrs. Julia M. Illar, Pittsburgh, Pa. By friends.

1126. Mrs. Ruth Ogilvie, Pittsburgh, Pa. By friends.

1127. Mrs. William Logan, Glenshaw, Pa. By a friend.

1128. Mrs. Marion John, Glenshaw, Pa. By Ruth A. Riethmuller.

1129. Mrs. Donald Stanberry, Pittsburgh, Pa. By WMS, Sixth Church N.S.

1130. Miss Evelyn C. Edie, Hyattsville, Md. By Rev. & Mrs. Raymond L. Edie.

1131. Leslie Alice Huston, Pittsburgh, Pa. By friends.

1132. Patsy Keifer, Pittsburgh, Pa. By friends.

1133. Elizabeth Herron Cowles, In Mem. By her mother, Myra B. Herron, Pittsburgh, Pa.

1134. Mrs. Charles A. Dally, III, Sewickley, Pa. By her mother.

1135. Jean Lucinda Callan, In Mem. By parents Mr. & Mrs. Frank Callan. Pittsburgh, Pa.

1136. Mrs. Margaret Brosie, Pittsburgh, Pa. By a friend.

1137. Mrs. Thomas C. Griggs, Pittsburgh, Pa. By herself.

1138. A Parker McCurdy In Memorian. By his wife, through Mt. Nebo WMS, Sewickley, Pa.

1139. Mrs. John Holzer, Sewickley, Pa. By Mt. Nebo WMS.

1140. Miss Eleanor Beatty, Sewickley, Pa. By Mrs. Ralph Groetzinger & Mrs. Edward Brant.

1141. Miss Sarah F. Clark, Pittsburgh, Pa. By her aunt and cousin.

1142. Mrs. Ethel Wasburg, Pittsburgh, Pa. By a friend.

1143. Mrs. Helen Blair, Pittsburgh, Pa. By the What-So-Ever Class, North Church.

1144. Mrs. Glee Mayo, Pittsburgh, Pa. By Hilda Heard.

1145. Miss Minnie McGimpsey, Pittsburgh, Pa. By Mrs. Jane McG. Yahn & Mrs. Myrtle McG. Hostetter.

1146. Esther Carlson, Springdale, Pa. By Mrs. Ellarose Kennedy in memory of Mrs. C. C. Kennedy.

1147. Mrs. Louisee E. Brubach, Western Springs, Ill. By her sister, Mrs. Stella M. Wagener.

1148. Mrs. Ralph A. Vail, Allison Park, Pa. By a friend.

1149. Mrs. D. L. Rees, Warrendale, Pa. By the WMS.

1150. Miss Eleanor Lucille Kennedy, Mars, Pa. By Mr. & Mrs. S. A. Kennedy.

1151. Miss Doris Ann Kennedy, Mars, Pa. By Mr. & Mrs. S. A. Kennedy.

1152. Miss Sue Owens, Mars, Pa. By a friend.

1153. Mrs. Cletus Baker, Pittsburgh, Pa. By Miss Grace Taylor & Mrs. William G. Holl.

1154. Mrs. Elda Smith, Pittsburgh, Pa. By Mr. & Mrs. William T. Campbell.

1155. Mrs. William Nesbitt, Pittsburgh, Pa. By Mr. & Mrs. William T. Campbell.

1156. Mrs. Olive Thompson, Cheswick, Pa. By Christine Magill.

1157. Mrs. Anna Golden, In Mem. By her daughter, Jane E. Golden, Bellevue, Pa.

1158. Mrs. Charles W. Fulton, In Mem. by Evening Missionary Society, Bellevue, Pa.

1159. Mrs. Eva Maynard, Oneonta, N. Y. By friends.

1160. Mrs. Catherine Boggs, Bovina Center, N.Y. By a friend.

1161. Mrs. Gladys Doig, Bovina Center, N.Y By a friend.

1162. Mrs. Rose Riddell, Davenport, N. Y. By North Kortright WMS.

1163. Mrs. Ruby Miller, South Kortright, N. Y. By North Kortright WMS.

1164. Mrs. Clifford Foreman, Walton, N.Y. By the West Brook Missionary Society.

1165. Mrs. Earle Clapp, Oneonta, N.Y. By a friend.

1166. Mrs. Frank Kubin, DeLancey, N. Y. By a friend.

1167. Mrs. Irwin Salton, DeLancey, N. Y. By a friend.

1168. Mrs. Marshall Thomson, DeLancey, N.Y. By friends.

1169. Miss Louise Little, DeLancey, N. Y. By her mother, Mrs. Henry Little.

1170. Mrs. Mary Klukkert, DeLancey, N.Y. By a friend.

1171. Mrs. Aubrey James, Delhi, N.Y. By a friend.

1172. Mrs. Clifford Davidson, Delhi, N.Y. By Mundale WMS.

1173. Mrs. Harold Schwenk, DeLancey, N. Y. By Cabin Hill Missionary Society.

1174. Mrs. Douglas Stevens, DeLancey, N. Y. By Cabin Hill Missionary Society.

1175. Mrs. Lorraine Liddle, DeLancey, N. Y. By Mrs. Oscar Ruff & Mrs. Arthur Aikens.

1176. Marilyn Wilson, Andes, N.Y. By members of Girls' Circle.

1177. Marilyn Geta Doig, Bovina Center, N. Y. By friends.

1178. Mrs. John Fleming, San Francisco, Calif. By Flora Fisher, Lena Sigafus, Mae Zankert.

1179. Mrs. Jeanne Shimon, San Francisco, Calif. By Mrs. Miriam Bilstad.

1180. Mrs. Mona Sabold, San Francisco, Calif. By Mrs. V. Riechle & Mrs. F. Nelsen.

1181. Mrs. Phil Van Meter, Fresno, Calif. By Mr. Anton Carlson.

1182. Miss Ruth Reimenschneider, Fresno, Calif. By a friend.

1183. Mrs. Margaret B. Gravatt, San Francisco, Calif. By Stewart Memorial WMS.

1184. Mrs. Bessie Reeves, San Francisco, Calif. By Stewart Memorial WMS.

1185. Miss Hannah Soutter, San Francisco, Calif. By Stewart Memorial WMS.

1186. Mary C. Jones, Fresno, Calif. By self.

1187. Clara L. Abbott, Fresno, Calif. By Hazel Rogers.

1188. Ruby Hinkley, Fresno, Calif. By self.

1189. Mary Jean Vail, San Francisco, Calif. By the Jeanette Alter Society in memory of Mrs. Eugene Dodd.

1190. Lois Lindt, San Francisco, Calif. By the Alter Society.

1191. Mrs. Maude Jones, San Francisco, Calif. By the Jeanette Alter Society.

1192. Miss Hazel Fraizer, Oakland, Calif. By a friend.

1193. Mrs. Ruth Brown, Oakland, Calif. By a friend.

1194. Mrs. Jean Anderson, Oakland, Calif. By a friend.

1195. Mrs. A. C. Maxfeldt, Salinas, Calif. By the Rebecca Circle.

1196. Mrs. John Ford, Salinas, Calif. By a friend.

1197. Mrs. D. Georgeff, Oakland, Calif. By a friend.

1198. Miss Effie Sutton, Oakland, Calif. By a friend.

1199. Mrs. Ruth Stark, Fowler, Calif. By Mrs. Hattie F. Long.

1200. Mrs. Mildred Walls, Fowler, Calif. By Mrs. Emma Esterbrook.

1201. Mrs. Lillian Parker, Berkeley, Calif. By Mrs. Ethel T. Buhrmann.

1202. Mrs. Beverly Jean Eggett, Berkeley, Calif. By Mr. & Mrs. Loyde M. Billman.

1203 Mr. Loyde M. Billman, Berkeley, Calif. By Mrs. Loyde M. Billman.

1204. Mrs. Betty Ramseier, Berkeley, Calif. By Mrs. O. C. Jones.

1205. Mrs. Sedley Pillow, San Francisco, Calif. By Sutherland Missionary Society.

1206. Mrs. A. D. Williams, San Francisco, Calif. By Sutherland Missionary Society.

1207. Mrs. Virgil Woods, Red Oak, Ia. By Center Ridge WMS.

1208. Mrs. J. M. Williams, Atlantic, Ia. By J. M. Williams.

1209. Mrs. Lewis Little, College Springs. Ia. By Mr. Lewis Little.

1210. Mrs. Lawson Miller, Clarinda, Ia. By a friend.

1211. Mrs. Ernest Borthwick, Clarinda, Ia. By her sister, Mrs. Vern Williams, Coin, Ia.

1212. Mrs. J. B. Ramerman, Everett, Wash. By friends of U.P. Church.

1213. Mrs. D. Colyn, Everett, Wash. By friends of U.P. Church.

1214. Mrs. Marvin Specht, Granger, Wash. By Mrs. Walter Burnett.

1215. Mrs. Alex Slagg, Granger, Wash. By Mrs. Walter Burnett.

1216. Mrs. Jennie Davis, Mt. Vernon, Wash. By L. S. Davis.

1217. Mrs. William Sawhill, Seattle, Wash. By a friend.

A LOVING SERVICE ENDED

(*Continued from Page* 486)

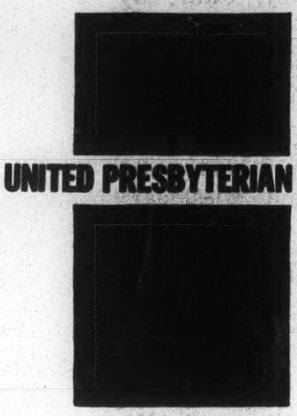
Miss Bemis was one of the few Home Missionaries who had won the Thirty-Year Service Pin awarded by the Women's Board and she wore it with great pride. It was my happy privilege to bestow it upon her, the only one during my ten-year service as Mountain Secretary, and I wish to express my sincere appreciation of her fine service and genuine worth. No one has worn the pin more worthily.

Memo For Men

DAN WOLFE, Executive Secretary,
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

"You call Me noble and serve Me not,
If I condemn you blame Me not."

PARABLE OF THE DOOR LOCK



On a recent Saturday, I undertook the task of installing a new front door lock at our home. Ordinarily, replacing a lock is hardly the caliber of news appropriate for these pages, yet it focuses very sharply the point of my article. Replacing a lock may be *almost* as simple as that of exchanging washers on a fifth column faucet. That is especially true if it is strictly a replacement — that is, with a carbon copy of the lock removed. At the most a screwdriver would be required. Since I changed not only the make but also size (much to my chagrin when the latter became evident) this simple project pyramided unanticipated difficulties. The major of these was the problem of enlarging one-half inch an existing hole. It was a young lady, the one that I have been in devoted partnership with for almost 18 years, the one who also seems to possess a bottomless reservoir of simple projects to be accomplished about the house, who suggested the method finally used.

Now what is the point of all this personal palaver? Merely this: many relatively simple projects (and here the category is not confined to the present-day handy-man variety, but is all-inclusive) evolve, almost subversively, into time-consuming, exasperating tasks when you fail to possess minimum necessities. One of these minimums is "know-how." The other is tools. It is harassing for the skillful as well as the not-so-skillful to work without tools—adequate tools and good tools. Men's work is no exception. Further, I believe that it will be universally accepted that good tools and adequate tools can spell the difference between mediocrity and successful accomplishment. Tools for men's work are available. It would be an insult to the intelligence of every man in the United Presbyterian Church to say that he doesn't possess the "know-how" to use these effectively.

The suggested basic minimum tools required for the successful direction and conduct of men's work at the local chapter level includes the following:

The *Men's Manual* — 14 separate leaflets identified by a subject and an MW number. If any tool is indispensable it is *The Manual.* It contains the purposes, the philosophy, and preferred practices for a chapter of UNITED PRESBYTERIAN MEN. Unfortunately, some have attempted to prove that the manual isn't indispensable.

Additional tools, while not indispensable, should be a part of every chapter's tool chest. Among them are:

The Fellowship Bell—A solid, high quality brass cross-mounted bell. Its eye-appeal and utility make it a "must." Next to the enthusiasm and leadership of the chapter, nothing will bring more dignity and decorum to the chapter meeting.

Membership Cards — Made available to promote "sense of belonging."

Songs for Christian Worship and *Sing a Song* Books—If not indispensable, they are a "must" for every live-wire chapter.

Denominational Plan Book—It is nigh impossible to accomplish one or two of our objectives without this.

These tools represent a bare minimum and will be augmented as both the need and opportunity arise in the organization of UNITED PRESBYTERIAN MEN.

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

"Ye call Me Master and obey Me not,
If I condemn you, blame Me not."

BY FAITH WE WALK THE CHRISTIAN ROAD

MAY—Progress Signs Along the African Way.

Worship—"By Faith . . . Moses"

Scripture—Hebrews 11:23-29; Exodus 2:1-4; 4:18; 15:1, 2.

Prayer Cycle—Select several items from 5th to 9th, 15th, 26th to 29th days.

Song-of-the-month: SCW 205.

Meditation: This first introduction to the life of Moses would indicate that his parents were people of faith; that their home was a godly home. It seems that their faith was quickened by the coming of this child into their home at a perilous time in the history of their nation. Their faith was rewarded in that the child was saved, adopted by the king's own daughter and educated in the wisdom of the Egyptians, who were the highest in civilization in the world of that time. We can see that it was God's intention thus to fit him for his later position of leadership.

Although we might say that Moses was the slowest of the patriarchs in accepting his mission yet he really grew into it. His faith determined his choice to be numbered among the people of God rather than "be called the son of Pharaoh's daughter." And, as we read in *Hebrews*, his faith was the impelling force in his acceptance of God's promises and the realization of his part in the freeing of God's people from their bondage to Egypt. This faith was shared by the people of Israel. They accomplished the impossible at the command of God—left Egypt, walked through the Red Sea on dry land and were on their way to the Promised Land.

The key thought of the book of Exodus, which gives us the story of the life of Moses, has been given in one word *deliverance*. Moses has also been called "The Christ-like Man." Just as the people of Israel were delivered from their bondage through faith in God and the faith of their leader, so we, through faith in Jesus Christ are delivered from bondage to sin and brought into new life in Him.

TEENS SPONSORS! In planning your program for this meeting, I suggest that you make it "Teen-Age Special" month. Our gifts this year are to be divided between the literacy work in Pakistan, directed by Miss Laura MacLachlan and to aid in buying a truck for use at the Indian Mission at Stilwell, Okla.

For program material on literacy work, see the following issues of *Missionary Horizons*: May, 1954 and February, 1955. In *Jeep Tracks* by Helen L. Bailey I noticed this sentence, "There is something about the written word that, when it becomes comprehensible, alerts a person's mind, but when it is the Word of God, the whole soul becomes illuminated." Teen-Agers will share in this work.

Also some research would be fine for this program on the life and work of Dr. Frank Laubach, an outstanding world leader in literacy work.

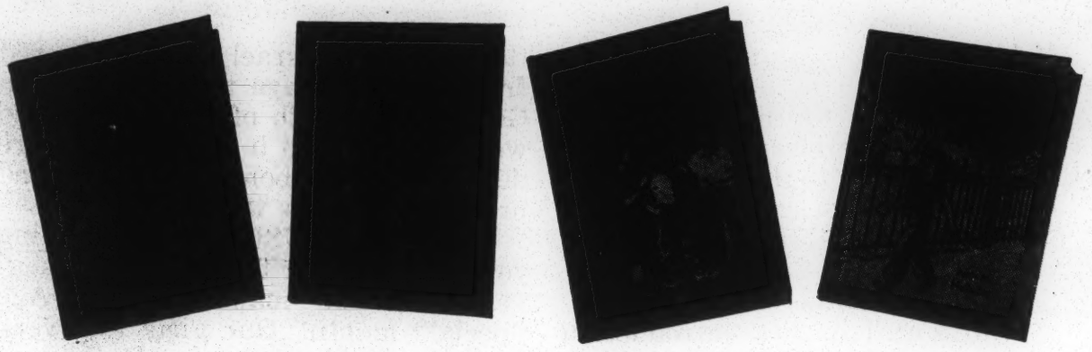
The Cherokee Indians live in dwellings of a permanent nature in the heavily timbered country of eastern Oklahoma. Mission work was started among these people at Stilwell, in 1941. Mr. Leslie Smith is the missionary there now and is having a fine response from the people. The truck is needed to take the people to the services. There is in prospect a new teen-age society in this mission. See May, 1954 *Missionary Horizons*.

Of course, contributions may be sent in any time through your Presbyterial treasurer but by making a special effort now it would not interfere with the Thank Offering and the last-of-the-year rush.

The Juniors

"Ye call Me fair and love Me not,
If I condemn you, blame Me not."

COME, LET US READ!



Foreign Study Books **Home Study Books**

Juniors, too, study India-Pakistan-Ceylon through the use of two excellent books. *Chand of India,* by Irene Mason Harper, for children 9-11 years old, is the story of a boy of the new India who has great pride in his country. He makes friends with Mike, the son of an American engineer working on a great new dam in India. The two boys learn from each other as Chand shows Mike how things are done in his country and he learns much about it himself.

Fig Tree Village, by Grace W. McGavran, is recommended for children from 6-8 years old. This is a revised version of a popular book used several years ago. Ajit and Myria live in a small town and through their adventures we learn about their home, school, church and festivals.

Which should you use in your group? If you have enough children to divide according to age, use both books—one in each group. If your children are largely in the 6-8 year group use *Fig Tree Village.* The older children will enjoy it as much as the younger ones. You might try using one chapter at each Junior Missionary meeting as a means of increasing regular attendance.

Each book is $1.25 in paper or $2.00 in cloth. (Bookstore)

Nursery and kindergarten children might get their first missionary education through the use of *Children of India,* a book of eight large pictures in color showing children of India at home, at worship and at play. There is a story for each picture. $1.25 (Bookstore)

Home study books were reviewed on page 51 of the September 1954 issue of *Missionary Horizons. Sidewalk Kids* by Rinden for children 9-11 years old is a collection of ten stories about city children. *The Boy with the Busy Walk* by Halladay is the story of a little boy's experiences at a city mission center. For children 6-8 years old. Each book is $1.25 in paper or $2.00 in cloth. (Bookstore)

Blessed are the children who know and sing the Easter message.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

"Ye call Me Way and walk not,
If I condemn you, blame Me not."

FORWARD WITH CHRIST AT OLJATO!

Five years ago when we applied for a grant of land for a mission at Oljato the total population was the trader and his wife. Today, around this trading post, a little village of cabins, tents and trailers has sprung up, housing some thirty-five white people representing companies exploring for and mining uranium. This development is improving the economic situation for some of the Navajos as it permits them to have a job where they can live at home with their families rather than have to leave home to find work. The first day of October the Government opened a new day-school here, located nearby in order to take advantage of water and electricity from the mission supply. Because of the mines and schools several Navajo families have moved into the area and built their hogans to be near work and school, bringing the population of the center where the Pattersons live up to twenty-five. Other little villages nearby have sprung up and the population continues to increase. Mr. and Mrs. Patterson believe they are living in the fastest growing community in our country. They are trying to meet the spiritual needs of these people by holding Religious Education classes in the schools and services in their home on the Sabbath. Church attendance in the Patterson "living-room chapel" has come to an average of thirty. After a song service (Navajo Gospel Hymns) the children gather in front of the missionary for a Bible story. After the story the older children go to the dining table to color Bible story books and the little ones, usually about twelve of them, go to the kitchen where they play under the supervision of Mrs. Patterson. The adults are then free to listen to the Gospel message as it is given to them through the interpreter. We do rejoice with Mr. and Mrs. Patterson that more Navajos are interested in hearing the Gospel of Christ. Soon they will "outgrow" their "living-room chapel" and need a real chapel for worship. We rejoice that the Board of Christian Education has designated that the money from our Daily Vacation Bible Schools this year will go to help build a chapel at Oljato. This is a special opportunity for the children of our Vacation Bible Schools to help provide a place of worship so that the boys and girls of Oljato may have a church.

The Primary Department at Oljato. Who has seen sweeter children anywhere?

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

The Women's Board takes pleasure in announcing the appointment of these young women for service overseas.

MISS RUTH L. NOLIN, M.T., daughter of missionary parents in Egypt, received her B.S. degree at Muskingum College. She graduated from City Hospital School of Technology, Akron, Ohio and returned to the land of her birth to be a short-termer at Tanta Hospital. According to the plan of the Women's Board for change of status: her own desire, the Mission's approval and appointment by the Women's Board, Miss Nolin has been heartily endorsed as a career missionary in Egypt. Mr. and Mrs. W. W. Nolin, of Assiut, Egypt, are her parents.

MISS MARY FRANCES LYON, M.D. was born in Taegu, Korea, where her parents served under the Presbyterian Church U.S.A. Board for many years. She is a member of the Buena Memorial Presbyterian Church in Chicago, Ill. Dr. Lyon received her B.S. degree in Zoology and Chemistry at Wheaton College, Illinois and her M.D. degree as physician and surgeon from the University of Illinois College of Medicine. She is Resident in Pediatrics, Univ. of Illinois Research and Educational Hospital. Dr. Lyon will join our Medical Staff in Pakistan for career service.

ITEMS OF INTEREST FROM

Miss M. Frances Lincoln, R.N., of the Mary B. Reid Hospital, Sargodha, Pakistan writes: "We have a good doctor now, one who is satisfactory, a lovely Christian character. This doctor was married at Christmas time to a promising young lawyer. He is superintendent of our Sabbath School and when I mentioned the fact that very few educated men are interested in Church work, he said: 'They are not educated.'

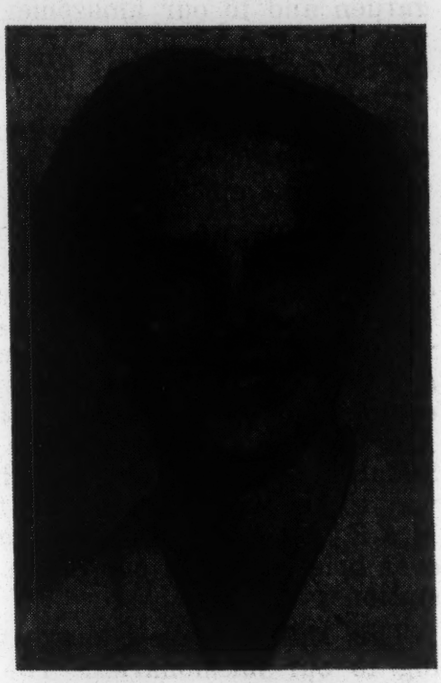
"We have had a fairly full hospital in spite of the cold weather. A few wealthy patients have come recently. We serve the poor so much that we need them to help out our finances.

"We sometimes sell Scriptures to people from Afghanistan. Our new compounder knows their language—Pashtu—and is a great help in giving messages to these people whose country is not open to the Gospel message. We have a little typhoid patient from among them and we reach a lot of people on his account."

ppointees

"Ye call Me eternal and seek Me not,
If I condemn you, blame Me not."

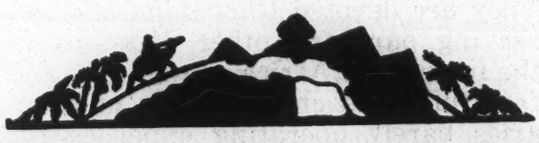
We ask that their names by placed in your Prayer Cycle on the proper page and that your prayer may follow them in their service.



MRS. ILMA M. MASON, a member of Gibson Heights U.P. Church, St. Louis heard of the need for a house-mother for Fowler Children's Home, Cairo, Egypt through a friend. As she served in an office for many years she can help with correspondence and accounting. Her husband died a few years ago and her married daughter lived with her. Now that the son-in-law has completed his Government service Mrs. Mason can leave her home in their care and feels free to undertake short-term service in Cairo.

MISS MARGUERITE R. FAIRMAN of the First United Presbyterian Church of Zanesville, Ohio received her B.A. degree from Miami University, Oxford, Ohio and her training as a Medical Technologist at Holyoke Hospital, Holyoke, Mass. She has been working for a year at Bethesda Hospital in Zanesville, O. Miss Fairman's family are all very interested in Missions; her brother, Rev. Edwin B. Fairman, is an active, missionary-minded pastor. Miss Fairman has been appointed for a short term in Tanta Hospital, Egypt.

UR CENTURY-OLD MISSIONS



Mrs. Rachel Tracy Seiver tells of the dedication of a new car, a gift from friends at home: "As the car is a gift to be used in the Lord's service, we felt that we should dedicate it to Him. So one Sabbath evening we had our Egyptian pastor come and he, the Bible teachers, Dr. and Mrs. McLaughlin, our co-workers, and I went to the garage. One of the Bible teachers read Psalm 145 and the pastor prayed a wonderful prayer of dedication, asking God's blessing upon the work, and His protection from all harm to those who serve Him. Then another teacher gave the joy cry, which has to be heard to be appreciated; it is given at all times when the people want to express their joy and happiness. We have named the car 'Hibba', which in Arabic means 'Gift', and so we are always reminded of the kindness of those whom God prompted to give us this most welcome addition to our equipment."

WINGS OVER SAYO

Startled by the sound of a low-flying plane, we hurried out into the garden and to our amazement there was the M.A.F. plane circling over the Sayo compound! As no telephone or telegraph communication is possible here, this was the signal that the plane had come and it was time to go to the air field to meet it.

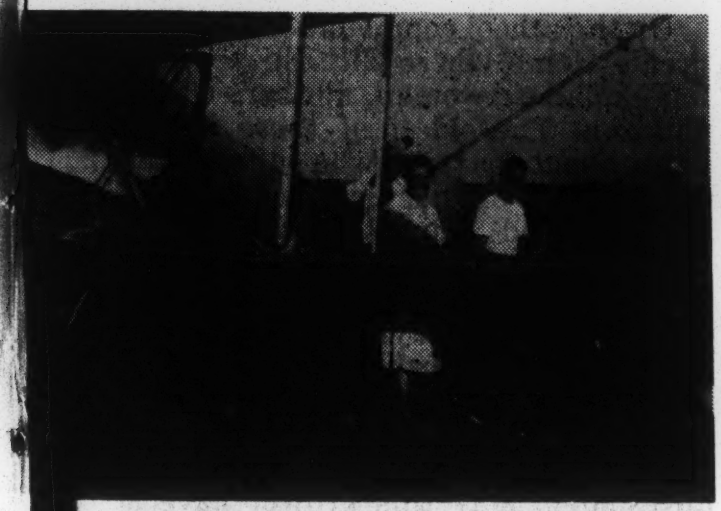
The plane was to have come on Thursday morning, but because of changing motors, it was delayed until Tuesday afternoon. We realized that we were having a taste of missionary life in a place not accessible by commercial planes! The Ethiopian Air Lines do not go to the South Sudan unless chartered, and the only way to get there was to wait for the M.A.F. plane, if we were to visit, even briefly, any of our South Sudan stations.

This M.A.F. plane is a great blessing to our missionaries. The plane is owned and operated by young men from England—The Missionary Aviation Fellowship—and is a great saver of time and money for our missionaries, as they go back and forth from the Sudan to Ethiopia. The pilot was Mr. Gordon Marshall, husband of our former nurse Jean Maxwell, and the radio man Mr. Alastair MacDonald. The plane had six seats in it, so that it was able to carry the crew and four passengers and baggage. These young English men are really missionaries! They are devoted Christians and are serving ours and other Missions in the interior of Africa so willingly and faithfully and charging the missionaries barely operating expenses for travel.

The eight miles from Sayo compound to the air field in Dembidolo were soon covered by the faithful little jeep, well-weighted with six passengers and our baggage; it went through streams, over rocky roads, jumped over ruts or rode on the crests of them, but not so bad as when we came over the week before, for the Governor had men working on the road. At the air field, the plane was soon loaded, and a little group consisting of missionaries, the Governor, and native folk joined in prayer for our safe trip and happy landing. Gambeila is about 37 miles from Dembidolo, and we landed there for refueling and attending to all necessary checking for the Sudan. The officials were very gracious to us; merchants and officers and many native people stood around. It was hard to leave Miss Joan Yilek in Gambeila, for she had come from Pokwo to see us, hoping we could go in her motor boat with her and some Anuak companions to visit her station.

Then in the air again for Nasir! The plane flew low over Doleib Hill and Obel, and we could see our missionary friends out on the compounds waving to us, but time did not permit our landing till we came to Nasir. At the landing field our missionary friends and many Nuers greeted us, the former with joy, the latter with curiosity. The short ride down the Sobat River in a motor boat at sunset was delightful! Plans were made after dinner for the morrow, and after a good night's rest on the screened veranda, we rose early, awakened by a chorus of birds and beasts on the Sobat and ready for more experiences.

A busy day followed. An interesting visit to Marian Farquhar's school which started at 6:30 A.M., then to the clinic where we saw many sick patients waiting for morning prayers and treatments. Dressings for painful sores, doses of medicine to wriggling sickly babies with swollen "tummies," injections, and every loving ministry in the name of the Great Physician, were given by Doctors Mary Smith and Robert Gordon. Plans for the proposed hospital were discussed, and the possible site mapped out, which, God willing, is to be the realization of a dream for this area. Breakfast with the hos-



The MAF being unloaded at Nasir, with Mrs. Webb, Charles Jordan and some MKs looking on.

pitable Rev. Mac Roys followed our hurried visit of the compound.

The M.A.F. plane took off to Malakal. Here we were greeted by other friends, we talked over the work, visited the print shop, the meeting place for boys' clubs, the Mission office, the guest house and saw the possible site for the school for missionaries' children. The Doleib Hill WGMS missionaries came by truck to Malakal, and it was a happy, interesting group that enjoyed a delicious dinner with our cordial host and hostess, Dr. and Mrs. J. L. Anderson. Escorted by this group of friends to the airport, we secured the last two seats on the Sudan Airways plane for Khartoum. We regretted that our time was so short, but we felt our visit gave us an opportunity to be eye witnesses of Mission work in this pioneer area and to greet our friends who labor here. We thank God for them and their ministry, and for those who have believed in the Lord Jesus Christ because of their faithful witness now and of all those who have labored among these tribal people.

WHERE THE RIVERS MEET

It was our good fortune to get the last two seats on the Sudan Airlines plane going from Malakal to Khartoum; we and our baggage had to be weighed before they were sure that the plane could take us. At the end of about 500 miles, we came to the wonderful, modern airport in Khartoum, where our friends, Dr. and Mrs. Ried F. Shields, met us. On all our journeys we parted with friends with whom we had a delightful visit, and at the end of a trip, other friends were there to greet us.

That night after a delicious dinner on the veranda of the headquarters of our North Sudan Mission, we sat in the moonlight with Dr. and Mrs. Shields and Miss Mary Coie, who had come from Wad Medani to see us, and we talked of the work. Early the next morning we were off to visit in the tri-cities where the White and the Blue Nile Rivers meet. We drove through Khartoum, the capital of The Sudan, and saw that beautiful, busy city with its tree-lined avenues, modern buildings, historical monuments, and comfortable dwellings. We crossed the White Nile to Omdurman to visit our four missionaries there. This is a busy compound and language study rooms and literature room are also a part of it.

Then I went off with Miss Stewart and Miss Bode to visit Bible Women's groups. Through a crowded courtyard we went to a humble home where eight or nine women were meeting and learning to read. We marvelled at the patience of the teacher of these newly-literate women as each came to her to read the lesson, some rather falteringly, others with more ease and all with radiant faces. There were babies in the group, and children and chickens came in and out of the doorway, but nobody seemed to mind them. One young woman with a beautiful blue robe on disappeared from the group; she was evidently the hostess for she soon returned bringing glasses with a refreshing drink, coca cola or lime, which we greatly enjoyed as the day was warm and we were thirsty. The Bible story lesson was the climax of this session as all listened intently to the story.

What a blessing these Bible Women are and what joy they bring to these village women!

Then we went to the Boys' Day and Boarding School under Rev. R. H. Meloy to see the boys in chapel, in classes and on the playground; then to the Dr. Leander Finley home and the Commercial High School and the fine set-up there under his leadership. Here typewriters of future business men were clicking, and English and Commercial classes are taught. It is a great opportunity for the boys, but how they need more trained Christian teachers. What an enriching experience this would be for our U. P. college graduates!

Across the Blue Nile north of Khartoum is the center of work among women and girls in the school and in the homes. Our Khartoum North Girls' Central Day and Boarding School and three little suburban schools are the WGMS responsibility. As we visited classrooms from kindergartners up to teen-agers, saw them at work and play, we realized the opportunity for Christian teaching here. Many of the teachers are graduates of the school.

The work of the Bible Women in the homes is very important. The beautiful Sudanese embroidery work and reading lessons for illiterates accompany Bible stories.

On the school compound is the Children's Home where Sitt Elizabeth, a fine Sudanese woman, mothers eleven children. The oldest of these is Dahaba, about fourteen, who suffered the amputation of her leg but who is cheerful and helpful, and Sammy; the others are toddlers and infants under 21 months of age—abandoned, unwanted. You may remember Sammy was such a baby as these little ones, but now is a boy of seven. When I asked him if he would sing for me, he sang very sweetly: "Yes, Jesus Loves Me." May this project have a place in our prayers for "little ones to Him belong."

That afternoon about 5 P.M. all the members of our Mission with their families gathered in the Shields' large living room for a time of fellowship, of talking over their joys and problems, and of waiting upon the Lord in prayer. As we visited our Missions we met with many such groups and were impressed by their prayers for the Church at home, for the work on the field, and for others to join them in the service which offers more opportunities than they can grasp. "The harvest truly is plenteous, but the laborers are few. PRAY YE therefore the Lord of the harvest, that HE WILL SEND forth laborers INTO HIS HARVEST."

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Lida E. Knight, 1951 ..... Assiut
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954 ..... Cairo
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M. T. ..... Lahore
Miss Helen P. Vos, R.N. ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954 Box 1111, Addis Ababa
Miss Anna H. Ens, 1952 .... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955 ..... Bethesda Hospital, Zanesville, O.
Mrs. Ilma M. Mason, 1955 ..... 4502 Natural Bridge Rd., St. Louis 7, Mo.
Miss Eunice McConkey, R.N., 1955 ..... 635 Hiland Ave., Coraopolis, Pa.
Mrs. Pearl M. Yeckel, R.N., 1955 ..... 2519 Oakwood Rd., Glenshaw, Pa.

Note: In addressing these short-termers please remember to put "% American Mission with each foreign address.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

"Ye call Me wise and follow Me not,
If I condemn you, blame Me not."

LITERATURE POLICIES

Free Material—Most organizational helps are free. A degree of uniformity of organization and method is essential and we want to be sure each group knows what the basic procedures are. Order just what you can use—*do not waste* material. For example—two *Officers' Packets* should be sufficient for one society. The president keeps one complete set of leaflets (our handy Binder (10¢) will help here) and the other set is divided up among the other officers. Reading Course lists can be placed in the books as they are circulated. A reader can examine the list and find which books she has yet to read. If each secretary and officer keeps a file of material relating to her task she can pass it on to her successor with any suggestions of her own.

Missionary Materials—There is a small charge on leaflets and pamphlets that just covers the cost. Societies are urged to secure this material but may rely on information given in *Missionary Horizons* and other church publications. We try to print material that will be of lasting value—histories, stories of institutions, etc.—that will not quickly become out-of-date. Periodicals will supply the articles of current interest. We seek to give background.

Plans for the Future—

1. A series of leaflets on education and educational institutions.
2. A series of leaflets on medical work and hospitals.
3. The revising and reprinting of our four histories of the foreign fields to keep them up-to-date.
4. Continued cooperation with the other Boards in the *May We Introduce* series.
5. Leaflets on our own work to tie in with interdenominational study.
6. New plays on our own mission work. Do you have one you would be willing to share with other societies?

READING COURSE

Why bother? What good will it do us? Each woman who has read during the year a book on Home Missions, Foreign Missions, Inspiration, and Biography (or other type) will be a better member of your missionary society. Better members mean better programs, deeper interest.

How does one start the program? Hunt out copies of the November and December issues of *Missionary Horizons* and turn to the Literature page for brief reviews of the books. Choose one book in each group and send an order to the U. P. Bookstore, 209 Ninth Street, Pittsburgh 22, Pa. Send to the Literature Department for Reading Course lists to use as bookmarks and for leaflet *Questions and Answers* on the Reading Course. Take money for books from Contingent fund, charge a small rental on books, see if members already own books they will share, try your local library for some of them. Possibly societies in neighboring churches could share a set of books—each society keep two books for half the time and then trade. Some churches sell the books after the year is over; others put them in the library.

MORE TWENTY-YEAR READERS

Mrs. W. C. Hoagland and Mrs. R. S. Hervey, New Wilmington, Pa.; Mrs. Thos. Dunn, Aurora, Ill.; Mrs. Paul E. Carson, Canon City, Colo.; Mrs. Mary Dixon, Miss May Nold, Miss May Eisenbraun, Mrs. Emma Rock, Mrs. Ruth Schall, Mrs. Clare Nolt, all of Struthers, Ohio; Mrs. John Helson, Mrs. Fred Thomson and Mrs. W. J. Storie of Bovina Center, New York; Mrs. Frances Deffer, Adrian, Oregon; Mrs. E. D. McKune, Leetsdale, Pa.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
36 Iroquois Drive, Pittsburgh 28, Pa.

"Ye call Me mighty, and honor Me not,
"If I condemn you, blame Me not."

QUARTERLY TEMPERANCE LESSONS

You may secure the COMPLETE Quarterly Temperance Lesson Packet for 1955 by writing National WCTU Publishing House, 1730 Chicago Avenue, Evanston, Illinois. The price, 75¢, is very reasonable for so much excellent material. Inasmuch as there is frequently very little in the regular quarterlies concerning the temperance phase of the so-called "temperance lesson," this will provide fine supplementary material for your Bible School teachers. We suggest that you secure several of these packets and place them in the hands of all your teachers.

In addition, we also suggest the use of our own Handbook, *Education for Sobriety,* and the materials listed in the Bibliography at the back of this book. Also, the use of the many leaflets which we will be happy to send free upon request.

TEMPERANCE PERIODICALS

To keep up to date concerning the liquor problem, it is necessary to subscribe to good Temperance periodicals. We strongly recommend:

Listen—A Journal of Better Living, published quarterly by the American Temperance Society. The regular price is $1.25 per year but we have a special arrangement with the publishers whereby we can give you a reduced price. Please write us for information. This publication is general in nature and should be in every home, especially where there are young people. One Pittsburgh pastor thought it so fine that he has 100 subscriptions sent to the church and distributes them among his families.

The Voice—published monthly by Methodist Board of Temperance, 100 Maryland Avenue N.E., Washington 2, D.C., price $1.00. The format and content of this magazine are excellent, and while it is the official organ of the Methodist Board of Temperance, it is sufficiently general in nature to be of interest to everyone.

The American Issue—published monthly except July and August, by the American Issue Publishing Company, 110 South State Street, Westerville, Ohio, price, $1.00. The official organ of the National Temperance League but has general appeal and fine content.

The Union Signal—published semi-monthly by the National WCTU, price $2.00. Address The Union Signal, 1730 Chicago Avenue, Evanston, Ill. Good content and especially valuable for keeping up to date on things happening in Congress.

WHAT KIND OF UNITED STATES DO THESE TOURISTS REPRESENT?

The following clipping which appeared in the January 22, 19[illegible] tion of *The Statesman,* one of India's leading daily newspapers, published in Delhi, was sent to me by a dear friend who is teaching in the Isabella Thoburn College, Lucknow, India. She was extremely disturbed by it as all should be. Certainly such incidents do nothing to further goodwill and understanding between nations.

Here is the story as it appeared in *The Statesman*:

Prohibition rules are to be relaxed for the 600 American tourists due to arrive next month in the Swedish-American luxury liner Kungsholm.

Facilities for passengers to obtain permits immediately on their arrival in Bombay are to be made. They will be able to carry and consume alcoholic liquor in dry cities and on trains.

Passport formalities will be speeded up as all the passengers will be entered on one nominal roll.

Each passenger will be entitled to buy Indian goods and curios up to the extent of Rs. 50,000, and take them away without the payment of Customs duty.

There will be no holidays for shops in tourist centers should the tourists arrive on holidays. The Government has asked the

(*Continued on Inside Back Cover*)

Tributes

Mrs. Ella M. Fleming

We, the members of the Women's Missionary Society of Plum Creek United Presbyterian Church, Conemaugh Presbytery, wish to offer a tribute of love and respect to the memory of Mrs. Ella M. Fleming, who was called home January 11, 1955.

She was a faithful and loving servant of her Lord—a member of the Women's Missionary Society for over 42 years and for many years a teacher in the Primary Department of the Sabbath School, attending all church services faithfully as long as possible.

She loved her home and family, being "given to hospitality" and her cheerfulness and courage made her an inspiration to all who knew her. Now, after a long and useful life of 85 years she rests from her labors.

May we try to serve Him in that same untiring manner and with that same love for which she set the example.

"We cannot say, and we will not say
That she is dead, she is just away."

We extend our sympathy to her brother, her two daughters, to her son, the Rev. O. J. Fleming, D.D., pastor of Kittanning, Worthington and Mt. Zion Churches in Kiskiminetas Presbytery, and to her grandchildren, and commend them to the comfort of our Heavenly Father.

Committee
Mrs. Wayne Huber
Mary M. Fleming

Miss Gertrude Bennett

The WMS of the North Shenango U. P. Church, Espyville, Pa., pays loving tribute to the memory of Miss Gertrude Bennett who passed away Oct. 12, 1954, aged 89 years. She was an ardent Christian, devoted to her church and always present at all services when her health permitted. Her faith and trust in God is a memory we shall always cherish.

We extend our sympathy to her family and commend them to God's loving care.

Committee

Mrs. Violet McCombs

The Lois Kingan Mission Circle of the First United Presbyterian Church, Apollo, Pa., wishes to pay loving tribute to the memory of one of its faithful members, Mrs. Violet McCombs.

A life member of the WGMS, quiet and sincere, she took an active interest in missionary work and all church activities as long as her health permitted.

To her loved ones we extend sympathy.

The Lois Kingan Mission Circle
Mrs. Raymond Stewart, Secretary

Mrs. W. C. Herriott

The Women's Missionary Society of the Venice U. P. Church wishes to pay tribute to the memory of one of its members, Mrs. W. C. Herriott, who passed to her reward on November 26, 1954.

Mrs. Nancy Herriott had been a member of the society and of the church for many years. Although health in later years kept her from attending meetings, each member was aware that her thoughts were with them on that day. God allowed Mrs. Herriott to live beyond her three score years and ten so that not only her friends but her great grandchildren were benefited by her kindness, by her interest in people, and by her love of the beautiful.

The members of the society extend their sympathy to her daughters and son and their families. We commend them, as Mother Herriott would have done, to the loving care of Jesus.

Mrs. Don Cowden
Mrs. Mary Patterson

Miss Nettie Ludwick

The Louise Scott Missionary Society of the New Wilmington United Presbyterian Church wishes to pay loving tribute to the memory of Miss Nettie Ludwick.

She was a good friend, a kind neighbor, and a faithful Christian. Her friendliness and hospitality have assured her a lasting place in the memory of those who knew her. We cherish her faithfulness and devotion to the work of our society.

To her sister, Mrs. Hoon, we extend our deepest sympathy.

Committee
Genevieve M. Houston
Leonora McFarland
Blanche W. Sampson

Mrs. Rosa Robertson

The Women's Missionary Society of the Hanover U. P. Church, Clinton, Pa., R. D. 1, wishes to pay tribute to the life of Mrs. Rosa Robertson who departed this life November 26, 1954 in her 85th year.

She was a Life Member of the WGMS. She joined our Society in 1890 and was an active member as long as her health permitted. At one time she had charge of our Junior Missionary Society. She was a Sabbath School teacher for nearly 50 years.

We shall always cherish her memory and extend our deepest sympathy to her two daughters who took such good care of her in her last illness.

Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond.....
.....Wheelock Academy, Millerton, Okla.
Mr. Leslie Smith.....R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer.....Warm Springs, Oregon
Rev. Louis Mitchell.....Tama, Iowa
Mr. E. A. Penney.....R.F.D., Simanasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission...
.....Kayenta, Arizona
Freight and Express address..Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman...Frenchburg, Ky.
Mr. Geraldine Galloway, H. S. Prin..Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin...Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..Frenchburg, Ky.
Mrs. Clay Banks.....Frenchburg, Ky.
Mrs. Irene Birchfield.....Frenchburg, Ky.
Mrs. Louise Burtner.....Frenchburg, Ky.
Miss Alice Childs.....Frenchburg, Ky.
Miss Francina Dyer.....Frenchburg, Ky.
Mrs. Florence Eiler, Matron.....Frenchburg, Ky.
Miss Alice Hesselink.....Frenchburg, Ky.
Miss Lois Heykoop.....Frenchburg, Ky.
Mrs. Alice Hughes.....Frenchburg, Ky.
Miss Janet Jones.....Frenchburg, Ky.
Mr. S. O. Linderholm.....Frenchburg, Ky.
Miss Alberta McBride.....Frenchburg, Ky.
Miss Esther Marie McDowell.....Frenchburg, Ky.
Miss Joyce Murphy.....Frenchburg, Ky.
Miss Bertha Pecht.....Frenchburg, Ky.
Mr. Robert Randall, Coach.....Frenchburg, Ky.
Mr. Arnold Ross.....Frenchburg, Ky.
Mr. Zenas Spicer.....Frenchburg, Ky.
Mrs. John Teed.....Frenchburg, Ky.
Mr. Adrian Wells.....Frenchburg, Ky.
Mrs. Clinnie Patterson,
Clothes Room Manager.....Frenchburg, Ky.
Mrs. Lela Horn, Dietitian.....Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N.
Supervisor.....Frenchburg, Ky.
Miss Mary Olive Cochran, R.N.....Frenchburg, Ky.
Miss Jeannette Mannix, R.N.....Frenchburg, Ky.
Miss Betty J. Hatton, R.N.....Frenchburg, Ky.
Miss Joan Johnston,
Business Office.....Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.....Frenchburg, Ky.
Miss Bernice J. Olson, Technician..Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian.....Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen.....Ezel, Ky.
Miss Larue Millen, H. S. Prin.....Ezel, Ky.
Miss Wanda Aigner.....Ezel, Ky.
Mr. Glen Helton.....Ezel, Ky.
Mrs. Jean Helton.....Ezel, Ky.
Mrs. Duncan C. Henry.....Ezel, Ky
Mrs. Mildred Little.....Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch.....Ezel, Ky.
Miss Gladys Millen.....Ezel, Ky.
Mr. Ottis Murphy.....Ezel, Ky.
Mrs. Dorothy Murphy.....Ezel, Ky.
Mrs. Ora Mynhier.....Ezel, Ky.
Miss Elizabeth Newcomb.....Ezel, Ky.
Miss Lois Raub.....Ezel, Ky.
Miss Marilyn Tague.....Ezel, Ky.
Miss Florence Wheeler.....Ezel, Ky.
Mr. J. S. Trimble—Coach.....Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr....Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....New York Presbytery
....9 Hillsboro, Elmont, L. I., New York, N. Y.
Miss Esther Jones.....Caledonia Presbytery,
.....115 Marjorie Dr., Kenmore, N. Y.
Miss Dorothy Partington.....Westland, Pa.
Mrs. R. G. Russell.....Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
.....U. P. Home, Washington, Ia.
Miss Ruth Courter.....Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas.....Annemanie, Ala
Mrs. M. C. Pugh.....Annemanie, Ala.
Mrs. Alberta Southall.....Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples.....Camden, Ala.
Mr. Harry W. McKeldin, Ass't. Prin...Camden, Ala.
Miss Joe Dee Atchison.....Camden, Ala.
Miss Ethel M. Allen.....Camden, Ala.
Mr. and Mrs. W. B. Ballard.....Camden, Ala.
Miss Frances J. Boyd (Bible).....Camden, Ala.
Mrs. Gwendolyn Cooke.....Camden, Ala.
Mr. R. V. Cooper.....Camden, Ala.
Mr. H. A. Duncombe.....Camden, Ala.
Mrs. A. E. Freeman.....Camden, Ala.
Mr. Thos. V. McDowell.....Camden, Ala.
Mrs. Elizabeth Parrish.....Camden, Ala.
Miss Geraldine Pettway (Bible).....Camden, Ala.
Mrs. Neola Reese.....Camden, Ala.
Mrs. Mayme L. Smith.....Camden, Ala.
Mrs. Mattie L. Street.....Camden, Ala.
Mr. and Mrs. James L. Tyree.....Camden, Ala.
Miss Lizzie Washington.....Camden, Ala.
Miss Alice B. Whitaker.....Camden, Ala.
Mrs. Cora H. Whorter.....Camden, Ala.
Mrs. E. Johnetta Wilson.....Camden, Ala.
Mrs. B. D. Bridges, Dietitian.....Camden, Ala.
Mrs. Sarah W. Rivers, Matron.....Camden, Ala.
Mrs. Minnie Peoples, Laundress.....Camden, Ala.
Mr. Martin Dees, Maintenance.....Camden, Ala.
Rev. James Reese, Pastor at
Camden and Miller's Ferry.....Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley.....Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt...Henderson, N. C.
Mrs. Allen, R.N.....Henderson, N. C.
Mrs. Barnett, R.N.....Henderson, N. C.
(Four other graduate nurses and
twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible.....Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold.....Knoxville, Tenn.
Miss Mildred Lee, R.N.....Knoxville, Tenn.
Mrs. Fern Peoples.....Knoxville, Tenn.
Mrs. Mozelle Robinson.....Knoxville, Tenn.
Miss Mabel Weir.....Knoxville, Tenn
Mrs. Mildred Wellman, R.N.....Knoxville, Tenn.
Mrs. Marcella Latham.....Knoxville, Tenn.
J. H. Clark, M.D.....Knoxville, Tenn.
Mrs. P. H. Parker,
Church Missionary.....Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway..Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson.....Miller's Ferry, Ala.
Miss Olivia Hamilton.....Miller's Ferry, Ala.
Mr. Booker T. Hollinger.....Miller's Ferry, Ala.
Mrs. Annie Jones.....Miller's Ferry, Ala.
Miss Darthular Mangram.....Miller's Ferry, Ala.
Mrs. Isetta McCaskill.....Miller's Ferry, Ala.
Mrs. Annie McDowell.....Miller's Ferry, Ala.
Miss Mildred Mosley.....Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson..Miller's Ferry, Ala.
Mrs. Alene Reese (Bible).....Miller's Ferry, Ala.
Miss Dorothy Veasley.....Miller's Ferry, Ala.
Miss Annie Walton.....Miller's Ferry, Ala.
Mr. Otis Woody.....Miller's Ferry, Ala.
Mr. Herman Bridges,
Maintenance.....Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters.....Prairie, Ala.
Mrs. Leola Jackson.....Prairie, Ala.
Miss Vashti Jones.....Prairie, Ala.
Mrs. Juanita Seldon.....Prairie, Ala.
Mrs. Helena Shelby.....Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and
Annemanie.....625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
.....717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....% Mrs. P. H. Parker,
Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White.....
.....825 First Ave., Selma, Ala.
Mrs. N. D. Williams.....Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1948 ..... Luxor
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Ruth L. Nolin, M.T., 1955 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1938 ..... Cairo
Mrs. Rachel T. Selver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1931 .....
% Mrs. T. H. Bruce, 2824 Moraine Ave., Dayton 6, O.
Mrs. Ada A. Dunlap, 1926 .....
155 Beechwood Rd., New Wilmington, Pa.
Miss Venna R. Patterson, 1924 .....
923 6th St., N., Nampa, Idaho
Miss Helen M. Walker, 1930 .....
299 W. Second Ave., Columbus 1, Ohio
Miss Margaret A. Work, 1924** .....
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 . Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 .....
Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920 .... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 . Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Edith M. Drake, 1947 .....
4102 Memphis Ave., Cleveland 9, Ohio
Miss Evelyn M. McKelvey, R.N., 1937 .....
Frenchburg, Ky.
Miss Margaret L. Murdoch, 1924 ..... Salem, N. Y.
Miss Laura Reynolds, 1924 .....
320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

ON FURLOUGH

Miss Vida J. Graham, 1922 .... % Larmour Graham, ...323 Caversham Rd., Bryn Mawr, Pa.

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Matthews, 1946 .....
Box 34, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Frances Turk, R.N., 1921 .....
P. O. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949 .....
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Marguerite M. McClellan, 1926 .....
228 S. Water St., Olathe, Kans.
Miss Helena G. Tetley, 1951 .....
64 Cornwall Ave., Mt. Royal, Montreal 16, Canada
Miss E. Verna Pillow, 1930 .....
428 N. 16th St., San Jose, Calif

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Sayo
Miss Norma H. Knieriemen, R.N., 1951 ... Ghimeera
Miss Martha A. Maxwell, R.N., 1951 ..... Sayo
Miss Ruth E. McCreery, 1950 ..... Sayo
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
Mrs. Ruth L. Walker, 1928 ..... Addis Ababa
Miss Joan E. Yilek, 1948 .... (Pokwo) Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1933** .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Mary Nell Harper, R.N., 1948 .....
2718 Pine St., Everett, Wash.
Miss Marguerite M. Lienard, 1948 .....
18951—40th Pl., N.E., Seattle 55, Wash.

UNDER APPOINTMENT

Miss Eleanor L. Gersiek, 1955 .....
84 Holland Ave., Elmont, N. Y.
Miss Mary Frances Lyon, M.D., 1955 .....
189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 .....
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922 .....
4400 10th St. North, St. Petersburg, Fla.
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 .....
% Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .....
% Mrs. John McCain, 322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908 .....
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 .... % Mrs. John Smiley, 311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1905 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 .... Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919 .....
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912 .....
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 .....
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 .....
1203 E. Washington St., Washington Iowa

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

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% American Mission should be added to each foreign address

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Dr. and Mrs. Paul W. Jamison ..... Tanta
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Rev. H. A. McGeoch, D.D. ..... Alexandria
Rev. and Mrs. W. A. McGill ..... Cairo
Dr. and Mrs. R. T. McLaughlin ..... Fayoum
*Rev. and Mrs. George E. Morrison ..... Luxor
Mr. and Mrs. W. W. Nolin ..... Assiut
Rev. and Mrs. James W. Pollock ..... Tanta
Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

On Furlough

Dr. and Mrs. E. E. Elder
..... 5450 Wissahickon Ave., Philadelphia 44, Pa.
Mrs. H. A. McGeoch
..... Lakeside Ave., New Concord, Ohio

PUNJAB, INDIA

Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

On Furlough

Rev. and Mrs. L. A. McCulloch
..... 288 Lockwood St., Geneva, Ohio

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
Rev. and Mrs. E. H. Glassman ..... Campbellpur
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Rev. and Mrs. Paul A. Miller ..... Gujranwala
Mr. and Mrs. Charles C. Millson ..... Jhelum
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Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
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..... 2918 Regent St. Berkeley 5, Calif.
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Rev. and Mrs. G. LeRoy Selby
..... 732 N. El Molino Ave., Pasadena 6, Calif.
Mr. and Mrs. F. A. Whitfield
..... 1010 W. 1st St., Topeka, Kansas

THE SUDAN

Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
Rev. and Mrs. W. B. Anderson ..... Malakal
#Rev and Mrs.C. Lee Crandall, Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
#Mr. and Mrs. Lambert B. Ekster
..... Mundri, via Malakal
Dr. and Mrs. Leander Finley ..... Omdurman
Dr. and Mrs. Robert G. Gordon .. Nasir, via Malakal
#Rev. and Mrs. Harvey T. Hoekstra
..... Akobo, via Malakal
#Rev. and Mrs. Paul E. Hofstetter .... Omdurman
Mr. and Mrs. Charles Jordan ... Akobo, via Malakal
Rev. and Mrs. S. Robb McLaughlin
..... Atar, via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
Rev. and Mrs. W. H. Philips ..... El Obeid
Mr. and Mrs. Edward O. Pollock ..... Malakal
Dr. and Mrs. A. G. Roode ..... Pibor, via Malakal
Dr. and Mrs. R. F. Shields ..... Khartoum
#Rev. and Mrs. LeVerne Sikkema
..... Akobo, via Malakal
#Rev. and Mrs. Robert Swart ... Pibor, via Malakal
Mr. and Mrs. Milton H. Thompson ..... Malakal
Rev. and Mrs. Harold T. Walker ..... Gedaref
Mr. and Mrs. E. Alan Webb ..... Atar, via Malakal
Mr. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson
..... Doleib Hill, via Malakal

*Associate. #Reformed Church in America.

On Furlough

Mr. and Mrs. Paul E. Arnold
..... 235 E. 49th St., New York 17, N. Y.
Rev. and Mrs. Willard M. Galloway
.... Payne Apts., Alexander St., Princeton, N. J.
Rev. and Mrs. Kenneth Rasmussen
..... 4476 Highridge Ave., Pittsburgh 14, Pa.
Rev. and Mrs. A. Mac Roy
..... 1 E. High St., New Concord, Ohio

ETHIOPIA

Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels
..... (Ghimeera(address: Addis Ababa
Rev. and Mrs. Harold E. Kurtz ..... Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambeila, Sudan
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell
..... (Sayo) address Addis Ababa
Rev. Malcolm S. Vandevort
..... (Sayo) address Addis Ababa
Mr. and Mrs. Phil R. West ..... Addis Ababa

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..... 1 Via Tito Minniti, Asmara, Eritrea

RETIRED FROM ACTIVE SERVICE

EGYPT

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..... 155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. Dalton Galloway
..... 2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor .... West Alexander, Pa.
Rev. and Mrs. F. H. Henderson
..... 542 N. Beaver St. Wooster, Ohio
Dr. and Mrs. H. S. Hutchison
..... R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison .. New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan .New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan
..... R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters
..... 225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore
..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips
..... 15527 Via de Las Olas, Pacific Palisades, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson
..... 5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell
..... 128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers
.... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon
..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur
..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam
..... 208 North "T" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken
..... 420 E. Green St., Winterset, Iowa

THE SUDAN

Dr. and Mrs. W. J. Adair ..... Eskridge, Kansas
Dr. and Mrs. Paul J. Smith .. North Bend, Nebraska

IN SHORT-TERM SERVICE

EGYPT

Miss Nonine E. Borgman ..... Cairo
Miss Olive F. Braham ..... Cairo
Mrs. Sarah B. Cooper ..... Assiut
Miss Mary P. Craig ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss Neva J. Galloway ..... Cairo
Mr. G. Kenneth Gordon ..... Assiut
Miss Sarah L. Hill ..... Cairo
Miss Esther O. Hofstetter ..... Assiut
Dr. Earl M. Kroth ..... Assiut
Mrs. Elizabeth Markley ..... Cairo
Mr. and Mrs. Donald M. Parkinson ..... Assiut
Miss Louise C. Rankin ..... Cairo
Miss Norma L. Reid ..... Cairo
Mrs. Fay Reed ..... Assiut
Mr. Milton J. Sage ..... Assiut
Miss Annie Belle Sellers ..... Assiut
Miss Lois J. Simon ..... Cairo
Miss Lucy L. Soule ..... Cairo
Miss Harriet E. Wagner ..... Cairo

PAKISTAN-INDIA

Mr. and Mrs. Chas. Atwater ..... Landaur, U. P.
Dr. and Mrs. O. A. Brown ..... Taxila
Mrs. Winifred Hardeman .... Landaur, U. P., India
Miss Dorothea McKissick ..... Landaur, U. P., India

THE SUDAN

Mr. J. Lester Haspels ..... Omdurman
Mr. Glenn R. Noble ..... Omdurman
Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
Dr. and Mrs. James West ..... Ler

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Buffalo, New York — June 14-17, 1955

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CENTENNIAL YEAR, SIALKOT

(*Continued from Page* 477)

with childhood memories for me, where four of my brothers and sisters and I were born. This was New Year's Eve, the close of ninety-nine years of mission existence, a wonderful time to watch and pray, and at Our Lord's Table to keep Him in remembrance "Until He come."

The first organized congregation of the Church was at Sialkot, so it was fitting on New Year's morning that we should meet with the congregation for our last service. The pastor, S. K. Mall presided, and participating in the fine service were our men shortly to retire, Dr. Stewart, Dr. Milne, Dr. Clements, and the visitors from America, Dr. Kelly and Mr. Black preaching through interpreters. As we sang with loud and cheerful voice in that historic place our hearts went back to our humble faithful courageous pioneers of the church, Ditt, Kanaya, Bhajna and many more precious ones who for "a little while" suffered shame for Christ's sake, and now forever in His presence are rejoicing with Him in the many true believers He has raised up in the Punjab.

WIDOWS OF MISSIONARIES

From Pakistan-India

Mrs. D. Emmet Alter.....Sterling, Kansas
Mrs. W. T. Anderson.760 Wright Ave.,Camden, N.J.
Mrs. M. M. Brown..5505 N. 52nd St., Omaha, Nebr.
Mrs. Osborne Crowe.....New Wilmington, Pa.
Mrs. Wallace J. Downs.....New Wilmington, Pa.
Mrs. A. W. Gordon.....
317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich.....
.....216 Johnson House, Oberlin, Ohio
Mrs. Robert Maxwell.....New Wilmington, Pa.
Mrs. J. H. Stewart.....Tarkio, Missouri

From Egypt

Mrs. J. W. Baird....915 E. 1st St., Monmouth, Ill.
Mrs. Howard Buchanan.....
.....1819—6th Ave., Greeley, Colo.
Mrs. W. W. Hickman.....
.....1125 E. Detroit Ave., Monmouth, Ill.
Mrs. Fred S. McGeoch.....Ezel, Kentucky
Mrs. R. G. McGill..5507 London Rd., Duluth 4, Min.
Mrs. C. P. Russell.....
.....218 W. Chelten Ave., Philadelphia 44, Pa.
Mrs. A. A. Thompson.....New Concord, Ohio
Mrs. R. W. Walker.....Sterling, Kansas

From the Sudan

Mrs. D. S. Oyler.....207 Buffalo St., Freeport, Pa.
Mrs. George A. Sowash.....New Wilmington

From Ethiopia

Mrs. Robert W. Hockman.....
.....Wheaton College, Wheaton, Ill.
Mrs. D. C. Henry....624 W. 7th Ave., Boone, Iowa

TEMPERANCE AND REFORM

(*Continued from Page* 508)

State Governments concerned to relax the rules in this direction. For example, the tourists are due to arrive in Banaras on a Sunday which is normally a holiday.

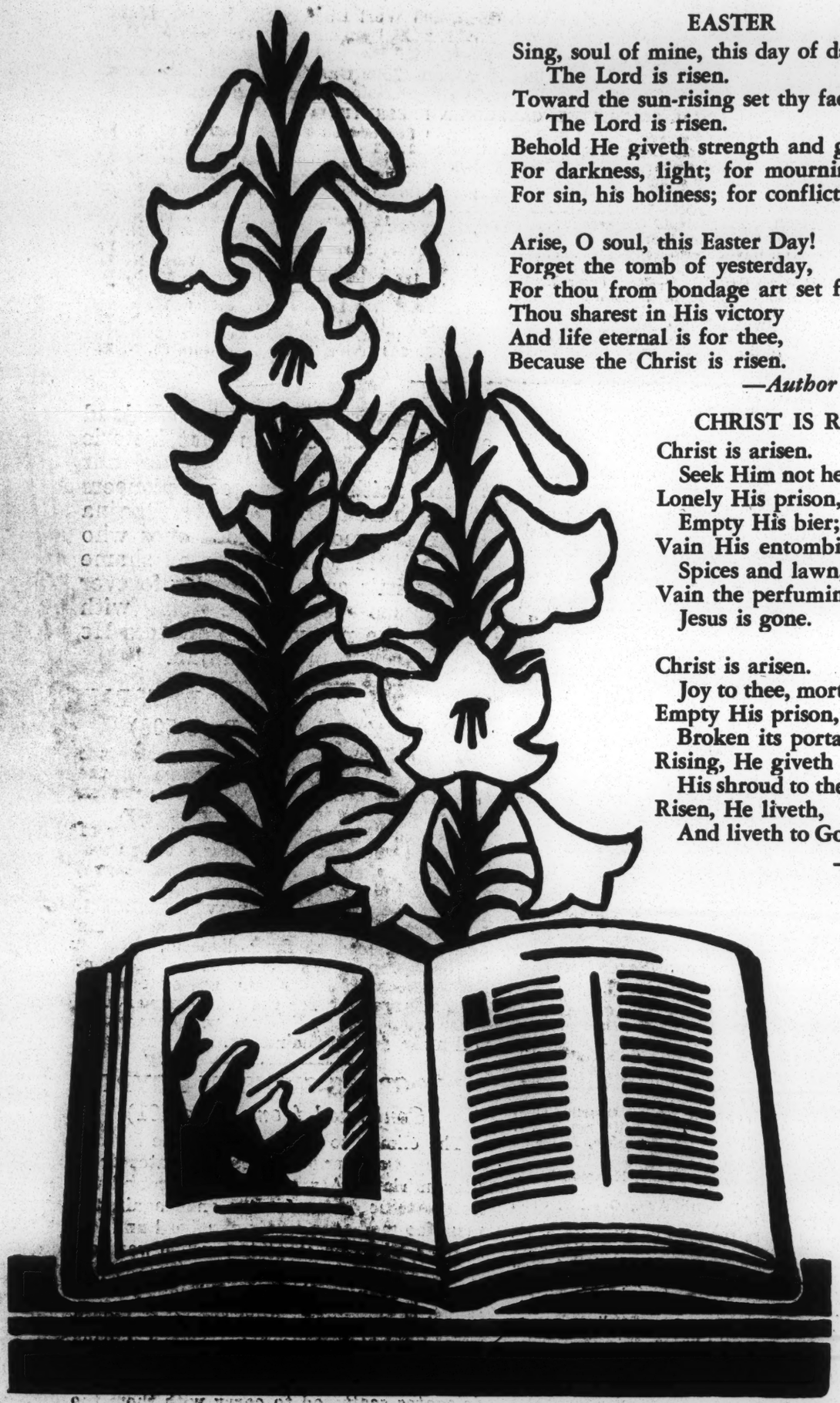
During their six-day sightseeing tour of India the American tourists will visit Bombay, Aurangabad, Ajanta, Ellora, Agra, Delhi, Jaipur, Calcutta,Darjeeling, Madras and Mahabalipuram. To provide the maximum comfort a fully air-conditioned train has been placed at their disposal.

The tourists, who come from the top-bracket class of Americans, are expected to earn a large sum for the Government quite apart from the individual purchases they will make during their tour.

PROGRESS SIGNS IN EGYPT

(*Continued from Page* 461)

The climax to the week was the Sunday evening Communion when delegates from Alexandria to Aswan gathered around the Lord's table to remember once again the sacrifice made for us by our Lord and Redeemer. The Consecration Service was held in the garden where in the coolness of the summer evening lives were dedicated for the first time, and others gave eloquent testimony of inspiration received during the ten days spent together, and so another conference drew to a close and its delegates scattered to carry with them the mountain-top experiences of the week.



EASTER

Sing, soul of mine, this day of days,
The Lord is risen.
Toward the sun-rising set thy face,
The Lord is risen.
Behold He giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in His victory
And life eternal is for thee,
Because the Christ is risen.

—Author Unknown

CHRIST IS RISEN

Christ is arisen.
Seek Him not here;
Lonely His prison,
Empty His bier;
Vain His entombing,
Spices and lawn,
Vain the perfuming,
Jesus is gone.

Christ is arisen.
Joy to thee, mortal!
Empty His prison,
Broken its portal!
Rising, He giveth
His shroud to the sod;
Risen, He liveth,
And liveth to God.

—Goethe

CHRIST IS RISEN